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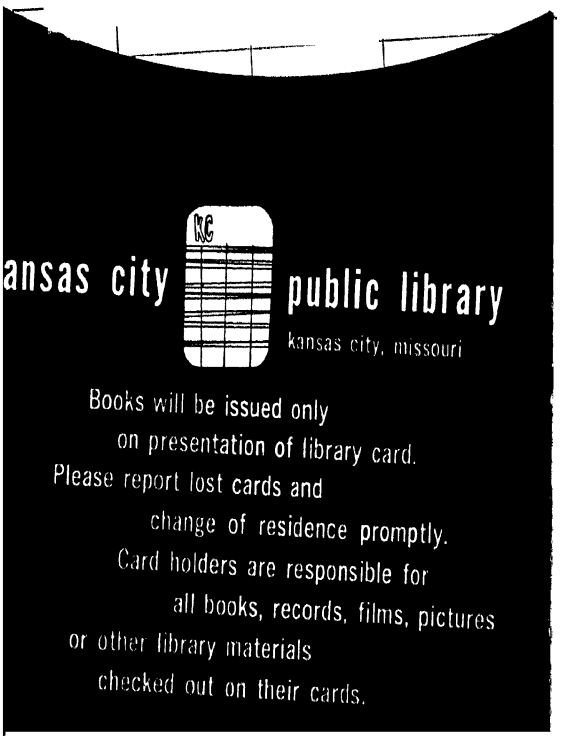

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The Catholic Church in Action

The CATHOLIC CHURCH in Action

By MICHAEL WILLIAMS

With the collaboration of JULIA KERNAN

Completely revised by ZSOLT ARADI

P. J. KENEDY & SONS · NEW YORK

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PREFACE TO REVISED EDITION

WHEN, in 1934, the first edition of this book was published, most of the world was at peace. Although the signs of an oncoming storm were numerous and many voices were raised to prophesy the line of future developments, no one could have foreseen the real nature of the changes that were to take place in twenty years. Now we know that these twenty years were probably the most explosive and eventful years in the history of mankind. They have brought changes and germs of future changes which, both in a relative and an absolute sense, have surpassed those of any other similar period of human history.

It was not alone the second World War that brought about these changes—although no one would deny that this was the major cataclysmic event—but through the inscrutable will of Providence and the never-ceasing curiosity and research of the human mind, certain principles in the realm of technology as well as in the realm of ideology reached maturity during those fateful years. Their seeds, sown in the course of previous centuries, were to bear unpredictable and often terrible fruit.

It is now commonplace to call our era the atomic age. When the first edition of this book appeared the atom played no role in history—nor had thought been given to the nature of the moral questions it would raise—while other technological discoveries have offered notable changes and improvements in the conditions of man's material existence. In the international sphere the United States was a powerful nation but did not yet occupy the leading position that it does today. Russia was already under Communist rule but no one dreamed that the Red bloc would one day extend

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from the Elbe River in the heart of Europe to Shanghai and the Bering Straits, imprisoning eight hundred million people. This book was first published as Hitler's star began to rise and to many minds the major threat to mankind was expressed in the sign of the swastika. Twenty years ago the League of Nations was controlled by the European Powers and represented but few of the peoples of Asia, Africa and the Pacific area. Many of these same peoples are now independent. India is no longer a colony nor a dominion of the British Empire; Pakistan is a separate nation; various countries in Africa have achieved or are on the road to sovereign statehood. It is not the Dutch who rule Java, Celebes and the neighboring islands; a new empire, the United States of Indonesia sprang into being almost from one moment to another. The end of colonial rules that lasted for centuries is reflected in the present composition of the United Nations. More than twenty new nations are represented there which have come into being in the last twenty years.

One would expect that the upheavals in the scientific and political worlds would have had a corresponding influence upon the Catholic Church, since time changes man and man changes his institutions. In the case of the Church, however, the changes, however far-reaching they may be, may not be compared with those that have transformed the world. While new theories in government, in physics and chemistry have shaken our concept of the material world, the changes in the organization and methods of the Church do not touch her essence and constitution. On the other hand, since she is a living organism, administered by man, the Church accepts and has accepted throughout the centuries the elements that she needs or judges useful for her growth and action: scientific and technological discoveries, political forces and ideas or social institutions, principles and activities. The changes she has made within her organization serve only one purpose: to reach the souls of men of all continents and all races, affirming, in the words of Pope Pius XII, "the moral nature and destiny of man and proclaiming the disciplines she must keep to achieve that destiny" (Allocution to the Tenth International Congress of Historical Sciences, Sept. 1955).

It is with these things in mind that the reader is asked to approach a work dealing almost exclusively with the organization of the Catholic Church. Its scope and purpose are set forth in the

Foreword to the first edition and need not be repeated here. The present editor, as were the authors of the original book, is fully aware that the Church's organization is but a framework, the part of the foundation of a building that is at present visible to us. Like them, he is equally aware that interest in the Church as an organization is not new even on the part of those who do not accept the fact of her divine institution and the supernatural character of her mission.

Adolf Harnack, the great German philosopher, wrote in the nineteenth century: "The Roman Church is the most comprehensive and the vastest, the most complicated and yet . . . the most uniform structure . . . history has produced. All the powers of the human mind and soul, all the elemental forces at mankind's disposal have had a hand in creating it." Whereas some have seen the Church as a museum-piece, slowly emptying of life, down through the years other intelligent men, without considering themselves obliged to modify their opinions according to her teaching, have regarded the Church as a pillar for the conservation of order, a model of government and social cohesion, a pattern for educational and philanthropic enterprise.

In our day a tribute to the Church's efficiency as an organization is contained in the summary of the findings of the American Institute of Management published in January 1956 for the benefit of its members "in order to determine . . . just what administrative lessons might be learned from the Church's nineteen centuries of varied problems and remedies." After an eight-year study which, it may be noted, was not obstructed even in the Vatican itself where as elsewhere the information sought was freely given, the conclusion was that out of a possible 10,000 points[1] for efficiency the Church must be accorded 8,800, when 7,500 would have been enough to earn the rating "Excellent." For instance, under the heading of "Social Function" the Institute gives the Church a thousand points out of a possible thousand; under "Operating Efficiency" 650 out of a possible 700; under "Administrative Evaluation" 1,100 out of 1,200.

On no less than thirty-two counts it is declared that the world has much to learn from the Church. These include the benefit of

[1] The report states: "This point system of management evaluation has been developed by the American Institute of Management as a comparative guide; the values should not be regarded as statistical measures."

long training and slow promotion; the importance of doctrine for insuring continued unity of thought and action, even where there is decentralization; the benefit of promotion from the ranks; the importance of using the knowledge and power of older men in staff capacities; and "the advantage of realizing that a monetary reward by itself has never been a great motivating force for man's best activities." There is also in the Church, says the Institute, an understanding of "the long-term importance of selling or persuasion by demonstration or example rather than aggressive pressure."

On the other hand, the report of the Institute of Management is not uncritical, and from the point of view of administration adverse comments are made on the Church's management of fiscal affairs insofar as no sort of audited accounts are published by ecclesiastical authorities and no reserve funds provided for depreciation; also on the inept handling of affairs on the front of information and publicity. Reference is made to the lack of staff work and research at the Vatican. In quite a different field criticism is made of a lag in artistic taste, and in both the zeal and intellectual standing of members of the Church; also of the proliferation of minor Catholic publications without concern being shown for standards or the maintenance of their aims.

With some of the deductions and conclusions of this report a Catholic can agree and not with others. But it cannot be denied that in this case an honest effort appears to have been made to give from a practical viewpoint an evaluation of the Church's organizational efficiency, as well as some background for an understanding of her aims and problems. Still it should be kept in mind that there are many who, far from wishing to be adversaries of the Church, see only her human side and who misconceive her nature, seeing only her human greatness. To quote from one eminent writer, "As soon as essentials are misconceived, the wrong turning is not very distant. We no longer understand the Church at all if we see in her only her human merits, or if we see her as merely a means—however noble—to a temporal end; or if, while remaining believers in some vague sense, we do not primarily find in her a mystery of faith. Under such circumstances the very things admired in her are denatured, and her praises are mere vanity—if indeed they do not become blasphemies." [2]

[2] Henri de Lubac, *The Splendor of the Church,* New York; Sheed & Ward 1956, pp. 157–8.

Illustrative of the varying attitudes of which we write were the evaluations of *The Catholic Church in Action* on its first publication. In the Protestant press they ranged from *The Churchman*'s opinion that "it produces a sense of wonder at the vastness, efficiency and sagacity of the organization in the non-Catholic and attracts or rouses opposition, according to the reader's type of mind and temperament," to the *Presbyterian Banner* which carries this interesting observation: "One businessman said to another that Standard Oil is the greatest organization in the world. To which the man addressed said: 'There is one greater, the Catholic Church —this book proves it.' "

The *New York Times, Newsweek,* the London *Times* and other papers hailed the book as the first comprehensive, informational account of the subject in the English language. A review in the *New York Herald Tribune* stressed the fact that the non-Catholic readers will "find . . . the careful and accurate description of the whole corporate thing as it moves in the affairs of men." The *Masonic Digest* said: "Truly to understand the power and influence of the Church it is necessary to comprehend it as a functioning operation. Up to the present time there has been a sad lack of operative data on the subject. Now this lack is remedied."

The *Catholic Universe* of London pronounced the book "quite the best account that has hitherto appeared of the work of the Church on the administrative side"; *The Sign* "a veritable fund of knowledge"; the Jesuit weekly *America* considered the central section of the book "as intensely interesting" and as providing "knowledge which is difficult for the average reader to get and even more difficult for him to assemble into a coherent body." The crux of the matter would seem to be summed up in the following terms expressed in *The North Carolina Catholic:*

"One has sometimes heard non-Catholics speak with admiration of the wonderful organization of the Church, attributing to that organization all her power and success as if there were nothing else to be considered. Every Catholic knows, from experience and from his own soul, that this is anything but the case; the Church is strong, and does the work she does, not, in the first place, because of her organization, but because of the one faith upon which that organization, from first to last relies. More than any material organization is the Mystical Body of Christ; were the first to be

destroyed the second would still go on, and the work of the Church would still be done.

"Nevertheless, that her organization is indeed something admirable, and that its intricate machinery works with a smoothness beyond that of any other government, no one with the least experience of it will deny. . . . The volume before us is an admirable exposition of that machinery, clearly arranged and shown in operation."

Since *The Catholic Church in Action* first appeared many excellent works have been written on one phase or the other of the subjects treated in its pages. But so far as we know no attempt has been made in the intervening years to set forth all the matter contained in it in one volume, and from many quarters pleas have been received for a revised edition.

The editor of this revised edition has followed the arrangement of the original work, supplying amplification where necessary because of developments or changes that have taken place since its publication. New material has been added on various accounts. In the chapter on "The Modern Popes" the facts of the life of Pius XI from 1934 to his death in 1939 have been supplied; outstanding events in the life and activities of the present Pope, Pius XII, have been added. The chapters on the Cardinals and the Roman Curia as well as on the Church's diplomatic service contain new elements, changes, directives, issued during the past twenty years. While the chapter on the structure of the hierarchy has remained untouched in its main outline, social problems and needs and new pastoral methods adopted since 1935 have made necessary the amplification of the chapter on "The Parish and the Parish Priest."

In Asia and Africa, due to the Communist seizure of control in various countries and exaggerated nationalistic influences in others, conditions in the mission field have been drastically altered. In many areas the Church's work is hampered where it has not been almost completely annihilated. The Church has also suffered the loss of many bodies of Uniate Eastern Catholics to atheistic persecution or forcible reunification with the churches of Eastern Orthodoxy. These matters have been dealt with in the appropriate chapters and a new chapter has been added on "The Church in Communist-Dominated Countries," which, in lieu of a review of the rapidly fluctuating events reported by press services, seeks to

show the over-all pattern of Communist policies and behavior toward the Catholic religion. On the other hand, within the Church the new conditions for the work of religious orders and the rise of a new concept of religious life embodied in the Secular Institutes have necessitated additions to the chapter on the subject. The same can be said of the section on the liturgy and its changes. Additions have been made to the chapter on education, and, in view of many changed conditions if not concepts, of the section on Catholic Action. To the bibliography many more recent titles have been added; for a few others that have been superseded by more comprehensive or authoritative treatments or by new editions, substitutions have been made in a given area.

Z. A.

New York, January 30, 1958.

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FOREWORD TO THE FIRST EDITION

IN THIS book an attempt is made to describe briefly and accurately the main outlines of the organized system by means of which the Catholic Church carries on its work in the world today. Only the most elementary summary of this tremendous subject is possible within the limits of a single volume, not meant for ecclesiastical students, but for the average reader, whether Catholic or non-Catholic, who would like to know in a general way how the Church is constructed and how its various parts are put together to function within the framework of the institution as a whole. There are a multitude of works, ranging from the most profound theological, historical, and scientific studies of the universal Church, or of its various parts, down to the most elementary pamphlets, but so far as we know, there is no other book in English which provides the average reader with a non-controversial, general account of the whole subject.

It is a non-controversial account in the sense that its authors (or perhaps its compilers would be the more accurate designation) make no effort to prove or to defend the fundamental, spiritual, moral, and intellectual teachings of the Church. These teachings are simply stated, or reported, when and where their statement is necessary for the reader to grasp the meaning, the purpose, the end of the operations of the Church as an entity, or of any particular department of its intricate organization.

There are at least two good reasons for believing that a book like this is likely to be useful today and in the years immediately ahead of us. There is, first of all, the interest created by the steadily

increasing activities of the Catholic Church throughout the world and, secondly, the still more important fact that the effects and consequences of these activities are not confined to the avowed members of the Church, but are also affecting profoundly the whole human society of which Catholics form a comparatively small minority, yet a highly important one because of the social consequences of their beliefs as taught and controlled by a world-wide, centralized organization, by far the oldest and most deeply rooted of all human institutions. . . .

That the Catholic Church is, to say the least, certainly one of the major forces of the world—even if it only represents, as its enemies believe, a declining and baseless superstition—is generally admitted. Its own claim, of course, is that it is incomparably, uniquely, the supreme spiritual power in all the world. As we have already stated, it is not the purpose of this book to argue for the truth of this claim. Yet in order to make comprehensible even an outline sketch of the mechanism by means of which the Catholic Church attempts to realize this claim, it is necessary to give a brief definition of what is meant by the term, "the Catholic Church in Action." Upon that definition each and every item of the multitudinous activities of the Catholic Church absolutely depends for justification by the believers in the Church, and for correct understanding by others.

First of all, then, by the term "the Catholic Church" we mean that visible society, real, one, and actively at work in the world today, which was established by Jesus Christ nineteen hundred and thirty-four years ago. Furthermore, we mean that visible society, real, one, and clearly present before the world today, which is in communion with the Apostolic See of Rome, and which accepts not only the supremacy of that See, but also the infallibility of its occupant, the Pope, when, as shepherd and teacher of all the faithful, he defines a matter of faith or morals.

In continuance of this attempt at description of what a Catholic means when he says that he believes in his Church—we say that we mean, by the Catholic Church, that visible society, embracing all sorts and conditions of mankind, which claims and exercises divine authority and which says, as she has said since the beginning of her history, and which Catholics believe she will continue to say until the end of time: "I alone know fully and teach adequately those truths which are essential to the life and final happiness of the

human soul. I alone am that society wherein the human spirit reposes in its native place; for I alone stand in the center whence all is seen in proportion and whence the chaotic perspective of things falls into the right order. Mankind cannot feed itself—for that is death at last. I alone provide eternal sustenance from that which made mankind. The soil of my country alone can fully nourish mankind. Here, in me alone, is reality. For I alone am not man-made, but am of divine foundation and by my Divine Founder perpetually maintained."

Many readers will, no doubt, recognize in the above paragraph a paraphrase and also a direct quotation from a lay historian and interpreter of the Catholic Church, taken from the first chapter of Hilaire Belloc's book, *The Catholic Church and History*. His words form the clearest and most forceful expression of what Catholics believe about the Church that is likely to be found outside of the strict theological definitions.

To this definition of the living reality of the Church there should be added a secondary yet essential consideration for the purposes of this book, as follows:

The Catholic Church, unique and supreme as it is—at least in theory—in its spiritual and moral and intellectual claims, is in one respect, however, in exactly the same position as any other society or organization of men formed to deal with other men, governing over or cooperating with other societies. Like these other societies, it must possess its material physical structure, its instruments and appliances; and it must also have a due order and practical system among all its parts in a way which will be adapted to its own purposes. In other words, it must have, like any purely secular organization—whether governmental, educational, or business—its directors or rulers, its committees and sub-committees, its affiliated organizations and groups. It must have its own offices, its buildings, its vehicles of communication; and it needs constantly the use, if not the actual possession, of all necessary means by which to gain, hold and employ the practical apparatus of its work.

With this conception of the Catholic Church in mind, we shall be in a better position to understand the actual organization of the mighty machinery of the Church, as it functions day by day in action.

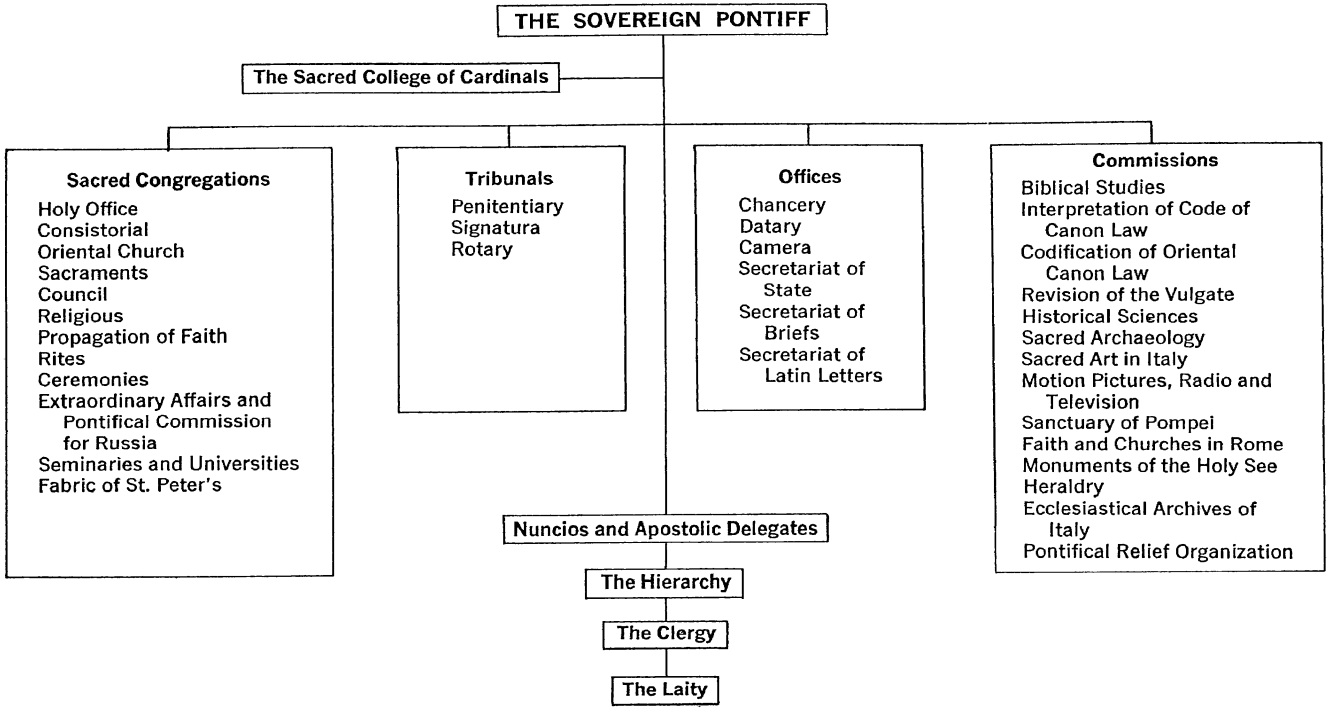
M. W.

New York, May 1, 1934

Part One:

Rome—The Center

ORGANIZATION OF THE CATHOLIC CHURCH



I PETER'S CITY

ROME, the capital of the Roman Empire at the time—about the year 42—when the Apostle Peter there established his seat, has ever since occupied the position of capital of the Catholic world. It is not the teaching of the Church that visible, tangible possession or occupancy of Rome, or any part of Rome, is absolutely necessary to her existence or functioning. The Pope would still be Bishop of Rome, and hold and exercise all his spiritual rights as such, even were he physically resident in Africa, or Asia or America, as some future Pope may be. Natural reasons—for example, an earthquake that might destroy Rome and cause the submergence of its area in the Mediterranean Sea—might compel the removal of the physical center of the Catholic Church. An obliterating attack by atomic weapons, or political reasons, such as the complete success of an anti-Catholic revolution, might produce the same effect.

At one time in its long history, indeed, a succession of Popes resided and ruled the Catholic world from Avignon in France. Political reasons explained that episode in the Church's history: briefly, the ambition and compelling power of the French monarchy. But as those reasons were not of the absolute character of the hypothetical ones mentioned above—the physical destruction of Rome, or permanent banishment of the Church by a government powerful enough to accomplish such an act—the Avignon interval was regarded as a great misfortune by the more enlightened Catholics of that time, and was finally remedied by the efforts of a long line of devoted children of the Church. All

the Popes of the so-called "Babylonian Captivity" at Avignon, however, were still the Bishops of Rome.

Nearly two thousand years of practically continuous association of the supreme head of the Catholic Church with Rome, beginning with the living and the deaths by martyrdom there of the Apostles Peter and Paul; over three hundred years of persecution and martyrdom, culminating in the conversion of the Roman Empire to Christianity; followed by all the mingled glories and miseries, triumphs and defeats, of the centuries which followed that of Constantine—all this creates an atmosphere and the ties of myriad sacred traditions which mark Rome as the visible center of the Catholic Church. Today, the Church seems securely seated there; more so, indeed, than seemed to be the case a century ago.

The State of Vatican City

From the time of Pepin the Short (751) until 1870, the Pope, in addition to his role as head of the Catholic Church throughout the world, and as Bishop of Rome, was also the temporal ruler of a part of Italy. The new Kingdom of Italy, after the military attack on Rome on September 20, 1870, deprived the Sovereign Pontiff of his temporal rights, property and independence, and for nearly sixty years—refusing the terms of settlement proffered by the State—he remained virtually a prisoner in the Vatican. In 1929, Italy by the Lateran treaties again gave formal recognition to the Pope's status as temporal sovereign and created Vatican City as a civil State, and although the territorial limits within which the Pope exercises his temporal, in so far as it is separated from his spiritual sovereignty, is now limited to the narrow space of forty-four hectars or approximately one-sixth of a square mile, he is nevertheless a sovereign in the strictest sense of international law.

The State of Vatican City is, then, in the temporal order, as much of an international sovereign personality as Great Britain or the United States of America. Indeed, the Holy See has always contended that it possessed this personality, and we can cite here the fact that between the annexation of the Papal States in 1870 and the recognition of the sovereignty of the Pope by the treaties of February 11, 1929, no less than twenty-nine temporal Powers had diplomatic agents accredited to the Holy See and resident within the Vatican, to show that in the opinion of twenty-nine world Powers, the Pope, even without title to his territory, was a

sovereign to whose court diplomatic agents could be sent and actually were accredited.

John Brown Scott, an eminent authority on the law of nations, in addressing the American Society of International Law, shortly after the signing of the Lateran treaties in 1929, defined the matter in this way: "There can be no doubt that the Pope is a sovereign . . . elective, it may be, but absolute in the exercise of his powers. The extent of territory has nothing to do with sovereignty, any more than the stature of the sovereign with the exercise of his admitted rights. As Vattel has put it in a telling phrase, 'A dwarf is as much a man as a giant is.' There is, therefore, no limitation of sovereignty, if sovereignty can be limited, because of the restricted territorial sphere in which its powers are to be exercised."

In addition to jurisdiction over the territory within the bounds of Vatican City as determined by the Lateran treaties of 1929, the Pope has certain extraterritorial possessions within the City of Rome and in other parts of Italy. In these he enjoys, as regards the Italian government, the same diplomatic and fiscal immunities as embassies and legations in any other foreign capital and they are governed by his authority.[1]

Shortly after the signature of the Lateran agreements, Pope Pius XI promulgated the "fundamental law" of Vatican City, stating in its Article I that "the Sovereign Pontiff, sovereign of the City of the Vatican, has full legislative, executive and judiciary power therein." This provision did not greatly change the existing order of things; the Pope continued to exercise what he had always claimed—temporal as well as spiritual sovereignty over the territory of the Vatican and those members of the papal household who surrounded him. Thus, now as before, the Pope is the only authority over the members of his court, his prelates and officers and others whose permanent residence in Vatican City has been approved. This is also true of the Swiss Guard, the Noble Guard and the Palatine Guard, and other functionaries necessary for the proper dignity and administration of the property of the Holy See.

So long as the Pope's temporal sovereignty over the Vatican was contested by the Italian government, the Holy See was hampered in passing legislative measures binding over even his most

[1] For a description of these extraterritorial possessions see Ch. II, pp. 28–32.

intimate collaborators in the government of the universal Church. This abnormal condition was done away with in 1929, when the head of the Church pronounced as sources of the laws governing the new State of Vatican City: a) the Code of Canon Law and the Apostolic Constitutions; b) the laws promulgated by the Sovereign Pontiff for the City of the Vatican or by another authority delegated by him, as well as those regulations legitimately promulgated by competent authority.

Certain laws originally promulgated by the Kingdom of Italy are still in effect in Vatican City because, after examination, they were found in harmony with the papal intention and because the Pope willed their continuation in force. In June 1929, the Pope passed a new penal code for Vatican City and certain other stipulations not included in the Italian Civil Code, but of special application to the conditions of government prevailing in Vatican City. In accordance with these provisions, civil justice can be and actually is exercised in the papal territory.

Italian is the official language of Vatican City, as distinct from that of the Holy See which is Latin. The national colors are white and yellow. Automobiles bear the special license plate SCV—*Stato della Città del Vaticano.*

It is also well for us to know that all the collaborators, functionaries and servants of the Pope are not necessarily citizens of Vatican City—but all citizens of the Vatican are directly or indirectly by their spiritual attributions, or their temporal duties, attached to the service of the Pontiff. The cardinals of the Curia have an exceptional status in this respect. It is sufficient for them to reside in Rome to become citizens of the State of Vatican City, since it would not be suitable for the chief collaborators of the Pope in the administration of the Church to be submitted to any other jurisdiction than that of its head.

The other citizens of the Vatican are, with their families, "those who reside in a permanent manner in the City of the Vatican, for reasons of dignity, charge, office or employment, when this residence is prescribed by law, or by a regulation, or when it is authorized by the Sovereign Pontiff, or in his name by the Cardinal Secretary of State, if it is a question of persons attached in any capacity whatever to the pontifical court or to any office mentioned in Article 2 of the fundamental law of the City of the Vatican—or else authorized (always in the name of the

Pope) by the governor, in the case of other persons" (Law on the Right of Citizenship and Sojourn in Vatican City, Art. I).

Thus, the right of citizenship and residence in Vatican City is identified with the service of the papacy; it is because of their association with the sovereign of Vatican City that the citizens of Vatican City have been granted their citizenship.[2] It follows that certain regulations are in effect there that would not apply to any other State. For instance, no societies or associations may be formed within these limits except such as are established by canon law; authorization is necessary for a public meeting, to carry arms, to set up a printing press, for the right of reproduction by photography or other processes of all objects within and without the Vatican, to offer to the public, even gratuitously, printed matter, statues or other objects. All sorts of vendors are absolutely forbidden to exercise their trade in these precincts. A guide or interpreter may offer his services only after receiving a special authorization.

Property and buildings in Vatican City may not be acquired or transferred without special permission; neither can they be changed or improved without the same permission. Goods and provisions may be introduced into the papal stores for the benefit of citizens only and without duty. These citizens, who incidentally pay no other taxes and live rent-free, are at liberty individually to make purchases outside Vatican City, but they must, in this case, pay the duties imposed by Italian law. No shop, studio or commercial or industrial enterprise may be set up in Vatican City without authorization.

According to the Lateran agreement, the Governor of Vatican City to whom the Sovereign Pontiff confides the duty of administering these regulations is a layman, named by him and responsible to him, a citizen of the City and obliged to reside therein. He appoints and supervises the various Vatican employees and in general exercises great powers calling for high moral qualities and integrity in the incumbent of this position. In extreme cases, the Governor of Vatican City may have recourse to the Holy Father and to the Rota, but his main counselor in his

[2] At present an unofficial estimate of the population of Vatican City places the number at 1,088 persons. These are drawn from some fifteen nationalities and among them the military (Swiss Guard, Noble Guard, etc.) outnumber the civilians; the majority of the civilians are clergy.

administrative duties is the personage known as the "general counselor of State." He, too, is appointed by the Pope and must give his advice each time it is requested by the Holy Father or the Governor; especially must he be consulted when it is a question of passing new laws or regulations for the government of Vatican City. This general counselor need not necessarily reside at the Vatican or be a citizen thereof; he is a layman.

After the death of Marchese Serafini, the first Governor of Vatican City, Pius XII did not appoint a successor, but placed all these matters in the hands of a Pontifical Commission for the Government of Vatican City which he created on March 20, 1939. The commission is composed of two cardinals and two laymen to whom the Pope has delegated all powers regarding the administration and government of the Vatican State, and every administrative, economic, fiscal and military problem is screened by them. This commission is sometimes familiarly designated by the name of its presiding officer, Cardinal Canali, a most important member of the Curia.

The international rights and duties of the Vatican as a sovereign State are also carefully regulated by the Lateran agreement. According to its provisions the neutrality of the Vatican State is absolute and perpetual and its territory is neutral and inviolable. It can engage in no international activities save those with peaceful aims; it is obvious that it must abstain from any acts that could lead to its participation in war. In other words, it cannot make or join offensive or defensive alliances. However, it is declared that the Vatican State is entitled to use measures for self-defense in case of attack, and it has reserved to itself the right of making its moral and spiritual power recognized by peaceful means.

Let us see how the provisions of the Lateran treaties became operative during World War II. The Italian government had assumed a solemn obligation to respect the "total and absolute freedom" of communications to and from Vatican City. Article 19 of the treaty says that diplomats and envoys of the Holy See and envoys of foreign governments to the Holy See as well as dignitaries of the Church coming from abroad should be able to proceed to the Vatican through Italian territory. These provisions became effective when Italy joined the Axis and declared war on France and Great Britain (June 10, 1940) and later on a number

of other Powers. It was thus possible for the Holy See to exercise its spiritual ministry all over the world while war was raging in the immediate neighborhood of Rome and even in the city itself. Even during the most critical periods of the war, diplomatic couriers and envoys of the Vatican were able to travel undisturbed to and from Rome.

When in the course of the war Italy lost her independence and Rome was successively occupied by German and Allied troops, the right of the Vatican to freedom of communication was observed by the occupying Powers. A most dramatic instance of this occurred when King Victor Emmanuel III dismissed Mussolini and appointed as premier Marshal Badoglio whose task it was to prepare an armistice with the Allies. This armistice was signed on September 8, 1943, but could not be put into effect because the German army at once seized and occupied Rome. The frontier between the Vatican State and Italy is the line that connects the two ends of the colonnade of St. Peter's Piazza. This border was immediately occupied by German parachutists, and the Salvatorian monastery, situated on the left side of the present Via della Conciliazione, became one of the stations of the German security policy. Did the Pope become a prisoner? The answer is no. The Vatican's freedom of communication was maintained and the extraterritoriality of the buildings belonging to the Vatican respected.

In addition to the right to freedom of communication during World War II, the Vatican also exercised the right of asylum. After Italy's declaration of hostilities against the Allies, the representatives of governments at war with Italy moved into Vatican City and lived there unmolested until the Allied troops entered Rome on June 4, 1944; at this point, on the other hand, the representatives of the Axis Powers in Rome moved into the papal city. Also during the war period not only the territory of the Vatican but the buildings enjoying extraterritorial rights outside were filled with political refugees. The Holy See protected the politically persecuted regardless of their ideology and at one point could be seen the paradox of several important leaders of the Italian Communist Party hiding in Rome under the protection of the Pope while in Milan Cardinal Schuster tried to save Mussolini from capture by their henchmen. During the German occupation particular activities were carried out by the Holy See

and by Pius XII personally to save the Jews of Rome, and we know that these met with a large measure of success.[3]

Throughout the war Pope Pius XII conducted constant negotiations with foreign governments for the protection of Vatican territory and the city of Rome against bombing. When Italy entered the war he asked the British and French governments not to bomb Rome. The French response was immediate and favorable to the request; the British made conditions and did not commit themselves. When the United States entered the war the Pope made the same request to that Power and in December, 1942, as the danger grew, he tried to have Rome declared an open city. These papal negotiations continued but without result, and on July 19, 1943, Rome suffered a massive air raid by Allied planes which, in an attempt to strike at railroad yards, destroyed the Church of San Lorenzo fuori le Mura, severely damaged Verano, the main cemetery of Rome, and inflicted hundreds of casualties in the Piazza Bologna. Immediately after this bombardment Pius XII left the Vatican and visited the sites of the destruction, giving aid, material as well as spiritual, to the population; and he publicly protested the air raid in a letter addressed to the Cardinal Vicar of Rome and published in *L'Osservatore Romano*, the daily newspaper of Vatican City.

Rome was bombed for the second time on August 13, 1943, and after this bombardment Pius XII sent a diplomatic note to the governments of Great Britain and the United States deploring the fact and again asking for the protection of Rome. As the battle approached closer and closer and it became evident that Rome could become the center of the decisive struggle between the German and Allied armies, the Pope did everything possible to save the Eternal City. It was on his initiative that two neutral governments approached the belligerents in this sense, Ireland

[3] The lives of thousands of Jews were saved, and to this end Rabbi Zolli, the Chief Rabbi of Rome and an eminent Hebrew scholar, held countless conversations with the Vatican. After the liberation, Rabbi Zolli announced his decision to become a Catholic in an eloquent farewell sermon delivered before his congregation of the Jewish synagogue. He was baptized under the name of Eugenio, the baptismal name of Pope Pius XII (Eugenio Pacelli). Even after his conversion Dr. Zolli continued to enjoy a high measure of esteem from his former religious community, and became professor of Hebrew Language and Literature at the University of Rome. He died in 1956.

making representations to the government of the United States while Spain approached that of Germany. Nevertheless the German Ambassador to the Holy See suggested that the Pope should leave the city. Pius XII's answer, delivered at an audience given the Ambassador on February 5, 1944, was that he would never abandon Rome.

Not only did the Pope use all the diplomatic and moral powers at his disposal to save Rome, but he was also active in requesting from the German and Italian governments assurances that Cairo and Athens should be spared. He likewise tried to save Warsaw, and on general lines condemned any act on the part of the belligerents that was directed against defenseless civilian populations.

The independent status of the Vatican and the freedom of its communications made it possible for the Pope to continue his appeals for peace throughout the war, and this not only on the diplomatic level, but through speeches and proclamations delivered over the Vatican Radio.[4] In addition the Holy See took the initiative in setting up a vast organization for locating prisoners of war and missing soldiers and civilians of all countries. The seven years of activity of the Vatican Information Office are almost legendary. This office was first organized in September, 1939, when the Holy See asked the German government for lists of Polish prisoners of war. When no answer came, the Holy See compiled the lists from information supplied by the bishops. From this moment on the papal nuncios and the apostolic delegates in various countries set up special offices to receive information which was forwarded to the Vatican, and thus the Holy See was able to answer the numerous inquiries regarding the whereabouts of missing families and individuals, soldiers and civilians. The central office, inside the Vatican, employed about nine hundred people for this purpose, and between October, 1939 and June, 1946, received some ten million requests for information about missing persons. Using, in addition to the help of the papal nuncios, the facilities of the Vatican Radio, of the couriers and postal services, the Holy See was able to get news and bring news from and to prison and internment camps all over the world, including Australia, South America and Japan. To obtain this information the Holy See was continually involved in most delicate negotiations with govern-

[4] See Ch. IV. "The Modern Popes," pp. 55–7.

ments, including that of Soviet Russia. In 1940 the Pope also made an effort—unfortunately unsuccessful—to arrange an exchange of all prisoners of war taken up to that time.

The enumeration of all the benevolent operations of the Vatican during these difficult war years would be endless. We might, however, mention that one-third of the movable art treasures of Italy were transported to the Vatican and thus saved for posterity. From September 8, 1943, until June, 1944, Italian communications leading to Rome were paralyzed because of the continuous bombing of the roads and railways leading to the city. During this time almost the entire population of Rome was actually fed by the Pope whose convoys of trucks day after day provided the necessities of life for a population that otherwise faced starvation. Such tasks as these for the relief of suffering and the preservation of lives and the treasures of civilization were made possible for the Vatican by its status as a sovereign, independent and neutral State.

Small as is the extent of the area of territory of which the Pope is the civil as well as the spiritual ruler, practical experience has proved that the Church can function most efficiently when she possesses that absolutely separate and independent corporate status described by Pope Pius XI at the time of the signing of the Lateran agreements as "the little body that is needed for the sustenance of the soul." Should this sustenance be denied her, the Holy See could still continue to function, even if badly handicapped, but it could not possibly exist *merely* as a temporal sovereignty. The spiritual sovereignty of the Pope is recognized by Catholics all over the world; at the same time they recognize the temporal sovereignty of their own rulers. In Vatican City alone, and in the small territorial enclave attached to it, is the Pope the civil as well as the spiritual ruler.

Rome, the Center of the Catholic Church

The spiritual kingdom to which the Pope lays claim is not of this world, nor does it exist to serve the purposes of this world—even its highest and worthiest purposes. However, it functions partly *in* this world and its organization is purely and simply an instrument or tool of the work of guiding and aiding souls during their passage through the conditions of time to the final end of

attainment of eternal life. This, at any rate, in very rough and limited terms, is what Catholics believe.

In subsequent chapters we shall examine the organization of the spiritual domain of the Papacy, the great spiritual sovereignty which flows from the City of the Vatican as a center, crossing the artificial boundaries of the States of the entire world in order to reach and govern—in matters of faith and morals—every man, woman and child belonging to the Catholic Faith. As the federal government of the United States is exercised from the District of Columbia (within which it exercises exclusive jurisdiction) over the forty-eight states of the American Union, the spiritual government of the Catholic world is exercised from Vatican City by the Pope of Rome. The machinery which we find working here is probably the most far-reaching and perfectly adjusted human organization in the world.

The center of the Catholic Church is, then, Saint Peter's and the Vatican: St. Peter's, the vast basilica, whose glorious dome rises toward heaven to point out to earthly travelers the burial place of the Prince of the Apostles, the first ruler of the Christian world; the Vatican with its innumerable halls, galleries, apartments, museums, library and chapels, ornamented by the great geniuses of all times—the residence of the Pope, the living successor of Peter. Here Leo III lived in the days of Charlemagne; here in buildings erected during the fifteenth and sixteenth centuries have dwelt all Popes of the modern age; here after the occupation of Rome by Victor Emmanuel II in 1870, three rulers of the universal Church lived out their days without once crossing the threshold; even the two most active of modern Pontiffs have rarely availed themselves of the change of civil status granted by the Lateran treaty to leave the boundaries of Vatican City.

But nothing is more true than to say that all the world comes to the Pope and to Rome. Each year hundreds of thousands of persons of every race and station of life, non-Catholics as well as Catholics, penetrate the bronze doors, mount the Scala Pia, cross the Court of Saint Damasus, and by another and monumental staircase, reach the apartments of the common Father of the faithful, into whose presence no one goes without emotion. We see him in the Vatican Palace, surrounded by his court, the pontifical family, from the greatest to the most humble: from the Cardinal

Secretary of State, the Palatine prelates to the secretaries, the chamberlains, the *bussolanti*, the guards of every rank. In this Palace is permanently installed the Secretariat of State and the numerous dependent services; here come to report the cardinal prefects of the congregations; the bishops of the whole world; the ambassadors of nations, their princes and ministers; here flock pilgrims from every corner of the earth.

Every sort of business is transacted at the Vatican: the business of a State with multiple consequences in the temporal order; the business of intelligence, of souls, of truth, and of doctrine; the examination of questions of philosophy, theology and social order. From the Vatican are issued papal utterances of various types, some of them solely concerned with theological matters; many others dealing with the most difficult problems of today and of all time. All alike are based upon immutable principles, founded upon divine authority. From the tribunals of the Papacy thousands of decisions are made, bringing to Christian souls certainty, peace and joy, or else fear and remorse, and sometimes revolt the possibility of which, however, is never flinched at when truth and justice are at stake. For Catholics believe that in Rome dwells that power which binds and looses not only on earth but in heaven, not only in time, but in eternity.

The question may be raised that if the Church is concentrated whole in the successor of Peter, does not the entirety of Catholic life and doctrine reside only in the single person of its head, and has not the center absorbed all else? The answer is that it has not, that Rome has drawn all to itself that all might be unified and vivified; it is the center from which flows and to which returns the current of spiritual life. As one modern writer has put it: "We do not deny the existence of a circle when we know it must have a center; and it is no abolishment of the body when we say it has a head.[5]

The poorest parish or mission church in a remote quarter of an uncivilized land is an integral part of the Roman organization. It is never left to itself nor unprotected, nor does its existence depend solely upon the apostolic zeal of a single priest, missionary, or group. It is at all times supported and guided from the center of the Christian world; should one of its ministers be removed by death or sickness, should he falter in the performance of his duties,

[5] Henri de Lubac, *The Splendor of the Church*, p. 201.

he is replaced by another and, if need be, by another—the life of the Church goes on.

It is true that the Communist occupation of many countries in Europe and Asia has put before the Church a new situation. While atheistic governments may permit churches to remain open and allow the faithful to worship in them, their fundamental laws, passed by a dictatorial minority, do not recognize the freedom of the human person and hold society and religion in bondage to the State. Their purpose is to do away with any independent ecclesiastical organization and to corrupt the Church from within by appointing bishops of their own choosing. Every effort is made to deprive the hierarchy and clergy of these countries of contact with the Holy See; bishops are not allowed to go to Rome for their *ad limina* visits and papal directives sometimes do not reach them. Nevertheless the Catholics of these countries consider themselves still in union with the Holy See and the bonds that tie them to Rome are stronger than ever. Confronted with the successes, threats and claims of the Communists, the Christian finds a tremendous reserve of power in the axiom "God loves nothing better than the freedom of his Church," and the Church is seen with increasing clarity as the one effective guarantee of spiritual liberty.

Since the very beginning of Christian history, Rome has drawn to itself the spiritual and intellectual elements of the nations. Many countries have today in Rome their sanctuaries, their hospices, schools, even sometimes their own quarters of the city. Thus we see the Orientals, the Syrians, the Egyptians, the Greeks at the foot of the Aventine, on the way to Ostia, along the Tiber: *Ripa Graeca, Ecclesia Graecorum, Schola Graecorum.* Already in the eighth century, national hospices were built about the Vatican to house the pilgrims to Rome. The Franks built their church to Saint Petronilla, near which Charlemagne erected the Schola Francorum. From that time forward almost every nation of the earth joined the march on the Holy City and established there a national representation. Montaigne said of Rome that it was "the metropolitan city of every Christian nation. Spaniard or French, each is at home here. To be a prince in this State, one has only to be a Christian, from where it does not matter."

In modern times, governments and their rulers are represented at the Vatican by their ambassadors and ministers. No less than

forty-two of these representatives are at present resident in Rome, and the Holy See has in turn sent to foreign capitals forty-one nuncios, not counting the "apostolic delegates" who do not have diplomatic character (as in the United States).

To protect themselves from schism and heresy, to strengthen their allegiance to the Holy See, Catholics throughout the world have established in Rome national colleges and seminaries where the most select of their young ecclesiastics may absorb the doctrines and spirit of Peter and bring back to their native land the strength and integrity of Faith which they have drunk at the fountainhead of Christian knowledge. At Rome there is an English College as well as the Beda College for English converts studying for the Catholic priesthood; a German-Hungarian College and a Hungarian Ecclesiastical Institute; two German or Teutonic Colleges; a College for Russians, for Maronites, for Scots, for Irish, for Belgians, for French, for Latin Americans and a separate one for Brazilians, for North Americans (U. S.), for Canadians, for seminary students of Illyria (Croatia), Poland, Armenia, Czechoslovakia, Spain, Ruthenia (the Ukraine), Portugal, Holland, Romania, Ethopia, etc.

There are also in Rome the following Pontifical Institutes of graduate studies: the Gregorian University; the Lateran Athenaeum; the Urban College "de Propaganda Fide"; the international institutes of the Angelicum and of St. Anselm; the Athenaeum Antonianum; the Institute of Sacred Music; the Institute of Christian Archeology. Of all these the Gregorian University enjoys a privileged place; occupying since 1930 its splendid quarters on the Piazza della Pilotta, its courses in ecclesiastical subjects are attended by more than two thousand students from all the national seminaries and universities in Rome.

Moreover, forty-four religious orders and congregations have houses of studies in Rome and are represented there either by their procurator generals or superior generals themselves. Of the latter we may cite the Jesuits, the Benedictines (the Primate of fifteen branches of Benedictines resides at St. Anselmo on the Aventine), the Capuchins, the Carmelites, the Augustinians, the Dominicans, the Franciscans, the Redemptorists, the Servites, among many others. More and more, societies for the propagation of the Faith and mission bodies are making it their headquarters.

We can easily understand the alarm of those outside the Cath-

olic Church who do not understand her divine and unearthly mission, when they see such a concentration of force and influence in Rome. They would be justified in their fears were this power to be placed in the hands of a man who was a man like others—a Roman emperor or a dictator who could use this influence over consciences for his own aggrandizement or that of national interest. But the sovereign who reigns at the Vatican is not a man like other men. He knows that the visible chief shepherd does not put into eclipse the Good Shepherd, that he is but the delegate of the Judge by whom he will himself be judged, the Vicar of Christ on earth, and the successor of the humble Peter. At every hour he feels himself responsible for his stewardship before his own conscience, before men, and before sovereign Wisdom and sovereign Justice. He cannot forget that every one of his actions is fraught with eternal consequences for himself and for his flock.

2 THE VATICAN

ACCORDING TO some authorities, the name Vatican is derived from the Etruscan town "Vaticum"; others hold that in very ancient pagan days the hill of the Vatican was part of a country district covered with farms, having on it a temple in honor of Divus Pater Vaticanus in which this god expressed himself in oracles or prophecies. It may be so; we cannot presume to decide when learned men differ on such points; but since it is certainly true that the Catholic religion has incorporated into its system many elements of earlier religions and ritual and ceremony and customs which it found to be in harmony with the truths revealed by Christ, it would be quite fitting that a place once dedicated to a local pagan religion should become the holy city of that universal religion which came into the world to unite mankind in the worship of the One God of all.

St. Peter's Basilica

However, that may be, for the first successors of St. Peter, as for the chief of the apostles himself, the Vatican hill was not a place for a dwelling, but a burying ground, a place of death. St. Peter was crucified in Rome toward the year 67, and his mortal remains interred by his followers in a simple ditch and without a coffin, just outside the Circus of Caligula in an area of the Vatican hill where there were other tombs. Near him later was buried the body of the second Pope, St. Linus, likewise a martyr. Over the resting place of St. Peter, his third successor, St. Cletus,

erected a "memorial" or commemorative chapel, and near this for two centuries the tombs of the Popes were placed.

During the first half of the fourth century the Emperor Constantine raised on this same site the first basilica of St. Peter, a magnificent construction with five aisles, where in the ensuing ages the most imposing functions of the Church were celebrated. A mortuary chapel was then built over the tombs in the crypt of the new basilica, and until very recently this chamber, exactly under the present high altar of St. Peter's, had been sealed since the time of Clement VIII (1592–1605), and for many years before. When, during the reign of that Pontiff, the altar was being rebuilt, part of the pavement gave way and Clement, hurriedly summoned, was the last to see the tombs, for he was overwhelmed with awe and had the opening hurriedly closed with a thick layer of masonry.[1]

Pope St. Symmachus (498–514) made extensive enlargements to the Vatican in the early sixth century. He began by reconstructing the Constantinian basilica, and adorning the atrium with colored marbles and mosaics; he replaced the primitive fountain

[1] The modern excavations under St. Peter's Basilica which brought to light the original burial place of St. Peter were started by Pope Pius XI. The work was resumed by Pope Pius XII in 1939 and continued for exactly ten years, its results completely confirming the tradition according to which the sepulcher of the Prince of the Apostles is to be found under the main altar of St. Peter's. These excavations called for delicate and more than careful work, always determined by the architectural construction of the whole basilica and regard for the balance of the dome and the main altar pillars of the largest church of the world, since any mistake could well have been disastrous. The excavations were carried out under the direction of B. M. Apoloni-Ghetti, chief architect of Vatican City; of Enrico Josi, the authority on the catacombs, and of two Jesuit archaeologists, Fathers Ferrua and Kirschbaum. The diggings were made by specialized workmen called *Sampietrini* belonging to the Fabric of St. Peter's, an organization which for many centuries has provided for the maintenance of the basilica.

Medals discovered near his burying place during the explorations proved that St. Peter's tomb has been venerated ever since the second century. It was also found that when Constantine's basilica was erected over the tomb of the Prince of the Apostles its builders had been forced to move great masses of earth to level the Vatican Hill for this purpose. For this reason the work of clearing the way to the Apostle's tomb was time-consuming and difficult and had mostly to be accomplished by workers using tools by hand.

The report of the result of the ten years' excavations was published in 1951. Contemporaneously with the work of the excavations, the crypts of the Vatican (*Grotte Vaticane*) were architecturally reinforced and rearranged. Pope Pius XII inaugurated the new grotto on June 12, 1950.

of purification by the celebrated *Pigna* or pine-cone of bronze we still see spouting water from every leaf, but at another place in the court which bears its name. Pope Symmachus also caused another fountain to flow in the Place before St. Peter's and restored the staircase leading to the new atrium. The same Pope furthermore restored the episcopal palace built by Constantine near the basilica and arranged quarters there for the Pontiffs and their entire suites, lodged since the time of Pope Melchiades in the Palace of the Laterani. Although succeeding Popes continued to regard the Lateran as their permanent residence, the plans of Symmachus were eventually incorporated into that immense mass of stone, bronze and marble, which we know as the Vatican Palaces.

No building in history has suffered the vicissitudes of the older St. Peter's; but after every wave of invasion by barbarous hordes and infidels, the Popes returned to their work of expanding and embellishing the tomb of Peter. In 846 the basilica suffered a supreme tragedy. The Saracens assaulted Rome and where even Goth, Hun and Vandal had been restrained by fear and veneration, they callously profaned the church of the Popes. The treasures of centuries of piety were pillaged; what could not be carried away was destroyed. When the invaders had been repelled at Ostia, Pope Leo IV resolved to do all in his power to prevent the recurrence of the catastrophe and to enclose all of papal Rome within a powerful fortification. From St. Peter's Basilica to the Castle of St. Angelo he built a rampart forty feet in height, reinforced by many towers. From the Viale Vaticano we may see today the bastions of this ancient wall, and it was within the limits of the Leonine City, so called because of its Pope-builder, that the present Vatican City received its general outline.

When after the exile of Avignon, Pope Gregory XI returned to Rome he found the Lateran, charred by fire and abandoned for many years, to be uninhabitable. He installed himself at the palace of the Vatican, which has since been the regular residence of the head of the Catholic Church and the permanent quarters of its government. The end of the Great Schism, or reign of the anti-Popes, coincided with the dawn of that remarkable period in art and learning known as the Renaissance; the present St. Peter's and the Vatican are the triumphs of the architecture of the time.

It was Nicholas V (1447–1455) who dared to raze the Con-

stantine basilica then more than a thousand years old; its ancient walls had been rebuilt and strengthened countless times, its devastated altars raised again and again after each invasion of the barbarian. Here, in 800, Charlemagne had been crowned the Emperor of the Roman Empire, here Alfred the Great of England was anointed as a child (853)—within our brief space it is impossible even to outline the history of the older St. Peter's. But even as early as 1450 the walls were bulging and it was obvious that drastic reconstruction was required. The actual rebuilding did not begin until 1506, but Nicholas V deliberated with his architects, Rosellino of Florence and Alberti, the plans of the new basilica and laid out its three great features: the great piazza with the central obelisk, the two campaniles, and the dome. The great humanist Pope, who although born in Tuscany of needy parents was one of the lordliest patrons of the arts that the world has ever known, did not live to see his magnificent projects put into execution. It was Julius II, aided by the renowned architect Bramante [2] who inaugurated the work, and it went on for more than a century, the main part of St. Peter's and the façade being completed in 1612. In 1626 Urban VIII was able to dedicate the new St. Peter's where Bramante, Sangallo, Raphael, Michelangelo, Maderna and many others had displayed the best of their genius.

A first view of St. Peter's is unforgettable; from the distance its dome—built in two years by Sixtus V from the plans of Michelangelo—floats like a bubble in the air. Seen at sunset, covered with a rose-colored light, the enormous mass has an unearthly aspect and resembles some immense triumphal arch. It is impossible to describe in a few words the grandiose proportions of this cathedral. Several large churches could be set inside it, for its surface area is 163,182 square feet; it is 651 feet long; its dome rises 435 feet above the ground; its columns number 777 and its altars 44. But were a church or other public building to be erected twice the size of St. Peter's, it still could not compare with it. Even from a human point of view there is no building that possesses one atom of its historical interest; its very walls are alive with traditions that go back to the days of the Apostles.

When one enters St. Peter's the vast extent of the interior covered with marble and gold, the height of the cupola soaring

[2] It is now known that at this time Pope Julius II firmly opposed Bramante's project of moving the tomb of Peter from its original site.

toward the infinite make one think for the first time within a building of a "view." The funerary monuments of the Popes are innumerable; the styles and schools of every age are represented in a profusion of precious materials. The cumbrous statues of Bernini have not succeeded in destroying the effect of harmonious grandeur and superhuman strength given to St. Peter's by Michelangelo. Within this gigantic framework are displayed the masterpieces of mosaic mounting to the very summit of dome: the flamboyant glory of the apse—the *cathedra* of the Prince of the Apostles, the main altar with its high baldaquin of bronze, and wreathed columns ornamented by Bernini with the bees of Urban VIII, the Barberini Pope—while the ever-burning ring of lamps around the Confession with its staircase leading to the tomb of the Apostle directs attention to the very cornerstone of the Church.

The Vatican Palaces

If it is difficult to describe the glories of St. Peter's it is impossible even to enumerate the riches of the Vatican with its hundreds of rooms, art galleries, museums and chapels. As we know, the pontifical palace is a vast monument added to and embellished by almost every Pope, consequently bearing the mark of many periods and styles but especially that of the Renaissance. After the return of the Popes from Avignon and the burning of the old Lateran palace, Nicholas V began the first important work in 1450 with the edifices of the Belvedere, the Chapel of the Blessed Sacrament, and the oratory decorated by Fra Angelico of Fiesole with depictions of the lives of two great martyrs, Stephen and Lawrence. Sixtus IV constructed the first Vatican library and the Sistine Chapel, enriched under Julius II with the famous frescoes of Michelangelo. From the age of thirty-three to thirty-eight, this great artist painted alone the great epic of humanity. It is told that when his task was completed he was so bent he could scarce descend from his scaffold, that he could no longer look at his feet, and that when he wished to read, he had to raise the paper above his head. When he was nearing sixty, he returned to the scene of his pain and of his triumph and spent six years in painting the Last Judgment on the end wall of the Chapel, that awe-inspiring conception depicting Christ with the elect on

his right hand and at the left the damned precipitated into endless torment.

The Sistine Chapel is the scene of the conclaves when the Popes are elected; on these occasions the red thrones of the cardinals are lined against the walls on either side. Here also the princes of the Church usually receive the red hat and take their oaths before the altar, under the great crucifix where the pale blood-drained Christ looks down upon them as they swear thenceforth to serve Him "unto the shedding of their blood."

At the end of the fifteenth century, Innocent VIII and Alexander VI were renowned as "Pope-builders," the latter erecting the colossal walls of the part of the Vatican known as the Borgia apartments, painted with the frescoes of Pinturicchio. Julius II raised a vast marble wall all about the hill of the Vatican and joined the Belvedere of the Popes to the Pontifical Palace. Julius's successor, Leo X, appointed Raphael architect of the Vatican and under his direction the loggia of St. Damasus was completed; Paul III (1545) was responsible for the Pauline Chapel and that noble baroque chamber, the Sala Regia, designed by the architect Antonio de Sangallo.

With Sixtus V (1585–1590) were completed the main lines of the Vatican as we see them today. He built the great hall of the Vatican Library, the wings of the courtyard of St. Damasus, and removed the obelisk of Caligula, weighing nearly a million Roman pounds, from the sacristy of St. Peter's (where it marked the site of Peter's crucifixion) into the center of the piazza before the basilica. Under Paul V (1605–1621), a member of the noble Borghese family, the Vatican assumed its definitive aspect, if we may so speak of a place where building has never ceased to go on.

The conglomeration of buildings known as the Sacred Apostolic Palaces now form a structure of over one thousand rooms, halls and chapels and twenty courts, all of which are connected with one another. The Vatican proper shelters many of the bureaus and services of the papal organization which the Pope wishes to have near at hand—of these we may mention particularly the Secretariat of State, the Congregation of Ceremonies, the Secretariat of Latin Letters, and the Apostolic Camera.

The Pontifical apartment, properly so called, is located in the great palace overlooking the Piazza of St. Peter. Access is gained

through the bronze gate and the Court of St. Damasus, where a large marble staircase, mounting to the first floor, leads through the apartment of the Cardinal Secretary of State up to the second floor and into the Clementine Hall. Here the Swiss Guards are constantly on watch at the threshold of the dwelling of the Holy Father. Then the visitor traverses ten or so halls—the antechamber of the *bussolanti,* the hall where the Palatine Guard is on duty, the Hall of Tapestries, that of the Noble Guard, the Throne Room, the secret antechamber where a knight of the cape and sword and the commander of the Noble Guard are in attendance, finally three small rooms—to reach the private library where the Pope gives his audiences. When the pilgrimages are large, the Holy Father receives in the Hall of the Consistory, the Royal or Ducal Hall, or in the Hall of Benediction, the latter an enormous chamber exactly above the portico of the Basilica of St. Peter, where as many as three thousand persons may be gathered at one time. It receives its name from the fact that from its central loggia, a newly-elected Pope appears before the populace waiting in the square below and gives *urbi et orbi* (to the city and to the world) his first benediction.

With the signing of the Lateran treaties in 1929, a new phase of Vatican reconstruction began and has continued vigorously. In response to the enlarged responsibilities brought about by the legal restoration of the Pope's temporal power, Pius XI and his successor Pius XII have restored many of the most ancient parts of the Vatican Palace,[3] equipped the new papal State with every resource of modern science, and added many new buildings that profoundly modify the physical aspects of the Vatican.

The ordinary entrance to the present Vatican City is through two passages at the southern end of the basilica of St. Peter. The first of the new buildings to meet the view is the Palace of Justice on the Place of St. Martha, a court for the judgment of suits coming within the civil jurisdiction of the Holy Father—for instance a theft in St. Peter's.

The Palace of the Governor of Vatican City is a large white construction in brick and stone, of modern style with a fine ap-

[3] This restoration, carried out by the technical services of Vatican City in collaboration with the Vatican Museum, led to several discoveries, among them a new loggia of Raphael in the court of Maresciallo and many important works of art.

proach, facing the apse of St. Peter's. It shelters the administrative services of the Vatican State and a few princely apartments destined for illustrious visitors; to it is annexed a private chapel with some good sculptures.

Another white building not far away is the Vatican Railway Station, especially constructed for the reception of official visitors to the Vatican. It is a vast hall of honor in precious marbles, with two smaller halls to right and left, one for the pontifical court and the other for the diplomatic corps. The approach from within Vatican City is through a columned peristyle, ornamented with a large fountain, the arms of Pius XI crowning the façade. The trains enter from Rome on a branch of the Viterbo line, passing through a gigantic bronze door, ordinarily kept closed. To the station is attached the garage of the Vatican, a cement structure for the motors belonging to the service (320 in 1955).

At the other side of the City, in the old wall of Leo IV, we see the tower, ninety feet high and divided into three stories, which was formerly occupied by the Vatican observatory. This observatory was transferred in 1937 to Castelgandolfo, the popes' summer domain outside Rome, when Pius XI inaugurated a new institute of astrophysics and spectro-chemistry; only one instrument remained on Vatican territory and this too was taken to Castelgandolfo in 1942. There has been a pontifical observatory since the end of the sixteenth century when a tower was built by Gregory XIII in connection with the work of the calendar reform. For succeeding generations and especially during the early part of the nineteenth century, the observatory was the scene of important meteorological observations. However, all this scientific work ceased at the fall of the Papal States in 1870. The observatory was restored by Leo XIII, when, after twelve years in the papal chair, he received on the occasion of his jubilee some scientific apparatus of great value. At that time the Gregorian tower was found unsuitable for the more modern equipment, and the observatory was moved to the old Leonine tower, built in 848 as part of the fortifications against the Saracens. In resuming the work of the observatory Leo XIII declared: "The Church and its pastors have never held aloof from true and solid science, either in divine or human matters; on the contrary, they embrace it, they favor it and contribute to its progress with love, so far as it is within

observatory has again become famous and it has been headed by scientists whose names are known throughout the world.

Following along the old wall of Pope Leo, we pass the Grotto of Lourdes before arriving at a building of simple proportions atop the highest point in the Holy City: the Vatican Radio Station, HJV, installed by Marconi at the request of Pius XI and inaugurated by that Pontiff on Feb. 12, 1931. Since then the voices of two Popes have rung out over the world on many historic occasions, bringing hope to war-torn countries and to millions in prisoned lands the strength to remain steadfast in times of trial. Besides providing the clergy and people, particularly those behind the Iron Curtain and in mission territories, with special transmissions of papal messages and with news and features, the Vatican Radio gives on-the-spot reports of solemn occasions in the life of the Church. The ordinary service consists of daily broadcasts in twenty-eight languages, including Russian, Chinese and Latin, to which other languages are added on particular occasions; the daily broadcasting time is twelve hours, 7.30 A.M. to 9.30 P.M. The Vatican Radio is under the direction of the Jesuits, and the announcers are twenty Fathers of that order, each a specialist in languages. The Radio is also used for communications of the Vatican Post Office, and a subsidiary service provides Vatican City and St. Peter's Basilica with an adequate network of loudspeakers, microphones, etc. HJV has recently been reinforced by a powerful new shortwave transmitting station at Santa Maria di Galeria, some twelve miles northwest of Rome. Located on a two-hundred-acre tract which is now Vatican territory, a 100-kilowatt transmitter is equipped with twenty-four Telefunken directional aerials, and a second medium-distance transmitter able to blanket the Mediterranean basin without interfering with other stations in Rome.

A beautiful medieval building devoted to scientific purposes is the Casino of Pius IV, erected between 1558 and 1562 in a combination of classic and baroque styles. Here in what was once a summer house of the popes in the midst of the Vatican gardens, the Pontifical Academy of Science has had its headquarters since 1936. Its chief concerns are with physical and mathematical knowledge; its membership, limited to 78, counts the names of well-known scientists, Catholic as well as non-Catholic, from many countries.

The modern Pinacoteca of the Vatican, designed by Senator Beltrami, is built on the site of the old gardens, and is a rectangular building in rose-colored stucco, its walls decorated with mosaics. Entirely lighted from above, its galleries contain the finest masterpieces of Giotto, Raphael, Titian, Da Vinci and other famous artists in the Vatican collection. Beneath it are studios for restoring works of art in accordance with the newest and most scientific methods. The treasures of the Vatican museums may scarcely be examined in a lifetime; their endless corridors form a great treasure house of the art of Egypt, Greece, Rome and other parts of the ancient world.

The Vatican has its own post office and stamps. Letter boxes are found everywhere within the limits of the City. The special telephone installation is also modern in every detail. There is a papal store or *Annona*, where foodstuffs and other articles may be purchased for a very low price by the citizens of the Vatican (including the Cardinals of the Curia and religious who do not live within the limits of Vatican City). The City has its own greenhouses; a school for tapestry weaving and another for mosaic workers.

Of undoubtedly the greatest interest to scholars, the Vatican Library was enriched under the pontificate of Pius XI by the addition of a new wing, new equipment, a new reading room, a card catalogue made in accordance with the rules of the American Library of Congress, and the reclassification and recataloguing of the Library according to the most modern methods. The interest of Pius XI in inaugurating a golden age for the Library was not difficult to understand. Himself one of the great scholars to occupy the chair of Peter, he was for some years prefect of the Vatican Library, and the impulse which he gave to the work in that office was multiplied many times during his reign and under his protection.

In 1937 Pius XI created a photographic and restoration laboratory for the Vatican Library. In 1942 was begun in this laboratory the microfilming of important material in the Library, an enterprise initiated by the University of St. Louis, Missouri, under the sponsorship of the Knights of Columbus Foundation for the Preservation of Historical Documents at the Vatican Library. In 1953 Pius XII approved of the erection of a memorial library in St. Louis which would bear his name. When completed this build-

ing will house the entire collection of microfilms made in the Vatican Library—about ten million individual photographs—not counting those of manuscripts. The Vatican Library possesses sixty thousand manuscripts, seven thousand incunabula, seven hundred thousand other printed books and pamphlets, and one million maps and engravings.

Papal Buildings Outside Vatican City

As we have previously said, there are outside the limits of the City and in Rome itself various churches, universities and buildings containing offices of the Roman Curia which, under the terms of the Lateran treaties, are treated as an extension of the papal domain, and enjoy in international law the same extraterritorial privileges as embassies in a foreign country, being exempt from expropriation or taxation by the Italian government.

Chief among these is the historic Palace of the Propaganda near the Piazza di Spagna. It is occupied by the great missionary Congregation itself, having apartments for the cardinal prefect and the secretary, numerous offices and services such as the press service *Fides*, the headquarters of the Society for the Propagation of the Faith, the Society for the Aid of Native Clergy, and so on. Formerly, in the same palace, but now removed to the Janiculum hill, is the Urban College of the Propaganda for the education of several hundred young priests of every nation and country who are preparing themselves for a life of missionary labor. Beside the Urban College on the Janiculum are the buildings of the new North American College and several other important Roman colleges and religious houses.

To continue the rapid enumeration of pontifical buildings having extraterritorial status we find in the Trastevere quarter the Palace of St. Calixtus and the new palaces that now house five of the Sacred Congregations. The Palace of the Apostolic Chancery, one of the most majestic buildings designed by Bramante, and the office of the Apostolic Dataria, a more modern building, are on the slopes of the Quirinal. The headquarters of the Congregation of the Holy Office is situated on the very boundaries of Vatican City and is a building of exceptional historic interest.

On the Via della Conciliazione, in the Palace of the Convertendi, is installed the Sacred Congregation of the Oriental Church. This palace originally stood on Piazza Scossacavalli in

the same area where the large Via della Conciliazione was opened by removing the buildings between Castel Sant' Angelo and the colonnade of St. Peter's Basilica. The Palace of the Convertendi was taken apart stone by stone, then rebuilt at its present site and its interior modernized. By eliminating the conglomeration of buildings, narrow streets and squares and the so-called historic *Spina* facing St. Peter's Square, a direct view was opened from the great basilica to the Tiber (Castel Sant' Angelo). The seat of the Cardinal Vicar of the diocese of Rome is the Palace of the Vicariate on the Via della Pigna.

Those three splendid churches known (with St. Peter's) as the four major basilicas, visited by every pilgrim to Rome who wishes to gain the indulgence of a Holy Year, are equally the property of the Holy See. "Mother of all Churches" is the Lateran, seat for over a thousand years of the Roman Pontiff. St. John Lateran is still the cathedral church of the Pope as Bishop of Rome. For several centuries before our era, this magnificent domain was the property of the great Roman family of the Laterani. Confiscated by Nero in 313 it was given by the Emperor Constantine to Popes Melchiades and Sylvester, who, emerging with the Church from the dark passages of the catacombs, built the first Christian basilica in Rome, dedicating it to the Holy Saviour. With its adjoining baptistry and the *Sancta Sanctorum,* the ancient edifice was visited by every human catastrophe—invasion, pillage, earthquake and fire; but arose again and again from its ruins. The last restoration dates from the Renaissance, and Pope Sixtus V made it the object of his particular attention, building there in the abandoned Place of the Patriarchum the magnificent palace which was later to shelter the great papal collection of pagan and Christian antiquities. Since 1927 it has housed the Missionary Ethnological Museum and there was signed on February 11, 1929, the famous Lateran agreement. The day before this agreement with Italy was made, Pius XI, breaking the imprisonment of the Popes which had lasted since 1870, came to the Lateran to celebrate his fiftieth anniversary as a priest. After his coronation in 1939, Pope Pius XII took possession of his cathedral church and has since visited it on various occasions.

St. Mary Major, the Church of the Mother of God, on the Esquiline Hill, is a privileged church of the Popes. According to the legend surrounding the origin of this basilica, Mary herself

designated the spot of its erection in letting fall a shower of snow in the middle of August. To commemorate this miraculous event, there is still held every year in August a charming ceremony during which a band of young girls scatter a shower of white rose petals from the dome of the Church, which was first known as *Sancta Maria ad Nives*, or as the Liberian Basilica in honor of Pope Liberius who erected it in the fourth century. Although the interior was restored in the seventeenth and nineteenth centuries in the style of the period, the basilica still retains its original form with five naves, a triumphal arch of the fifth century, and a series of magnificent mosaics above the thirty-six marble columns. The ceiling, the only Renaissance note in the interior, was covered by the architect Sangallo with the first gold brought from America. We find the tombs of some six or seven Popes in St. Mary Major's, and the ancient painting of the Madonna traditionally ascribed to St. Luke is honored in the chapel of the Blessed Virgin. Under the altar of the Confession are preserved the relics of the Apostle St. Mathias.

Inseparably linked to Peter in Rome and to the Church which he founded, is the influence of the great Paul. According to an old tradition they were martyred on the same day, and a small chapel near the Gate of St. Paul marks the spot where they bade each other farewell. Pilgrims to Rome over the centuries have repaired from the hill of the Vatican where the Prince of Apostles was buried to the tomb of the Apostle of the Gentiles on the Ostian Way. The original basilica of St. Paul, like that of St. Peter, was built by Constantine, and, escaping many of the catastrophes which befell the Church of the Popes, prolonged its venerable existence until the nineteenth century. But on July 16, 1823, as the aged Pontiff Pius VII lay dying in the Palace of the Quirinal, a tremendous fire swept over the Basilica Ostiense. Leo XII was untiring in his efforts to rebuild St. Paul's on the exact spot of the old basilica and it was reconstructed with a new forest of monolithic columns from the quarries of many parts of the globe. Happily saved from the disaster, the great triumphal arch in mosaics of the fifth century with its representation of Christ the King, surrounded by Sts. Peter and Paul and the ancients of the Apocalypse, was incorporated in the new building. The exterior of the new basilica is decorated with a series of medallions of the Popes, showing their uninterrupted succession since Peter down

to the present day. Consecrated by Pius IX on the day following his definition of the dogma of the Immaculate Conception, and in the presence of the many bishops coming to Rome for this occasion, it is attached to the Holy See by many memories and many realities.

In addition to the properties held and administered by the Holy See which already have been mentioned as enjoying extra-territorial rights, there should be mentioned the Palaces of Sant' Andrea della Valle and San Carlo ai Catinari joined to the churches bearing their name; also the sanctuaries of St. Francis of Assisi, of St. Anthony and of Loreto (these last of course are not in Rome, but in Assisi, Padua and Recanate). Two other possessions should be mentioned: Castelgandolfo and the sacred soil of the catacombs.

The Palace of the Castelgandolfo was for centuries the country home of the Popes. From time immemorial the property had belonged to the Savelli and Gandolfi families of Genoa, but was purchased by Urban VIII (1623–44) who had constructed on the site—a most salubrious one, be it said, where quick escape could be made from the heat of the Roman summer—a palace designed by the architect Maderna. A miniature Vatican, it too contained halls for the various papal guards and *bussolanti*, a throne room, a long picture gallery and a little chapel profusely decorated by Bernini; as well as quarters for the Cardinal Secretary of State and other prelates of the papal household.

Here the Pontiffs took up their residence in summer, received royal visitors and conducted much of the business of the Papacy. When the Popes began their term of imprisonment in the Vatican after the fall of the papal armies in 1870, the law of guarantees assured them the extraterritoriality of the pontifical domain of Castelgandolfo, but neither Pius IX, Leo XIII, Pius X, nor Benedict XV ever availed themselves of the use of their summer home. On the conclusion of the Lateran accord, however, a new state of affairs came into existence and Pius XI did not hesitate to claim Castelgandolfo as papal property. Although he might have chosen a more vast and sumptuous domain, the former papal summer palace contained so many memories and venerable traditions that the Papacy regarded it as family property, inalienable and holy. Moreover, Italy was willing to turn over to the Holy See, in addition to the former papal dwelling, the Villa Barberini and the small Cybo Palace nearby. Pius XI and Pius XII were

regularly to use Castelgandolfo as their summer residence with the exception of the years during World War II when Pius XII did not leave the city of Rome, adhering to the principle that a bishop should not leave his see in time of danger. The present summer property of the Popes, with its hundred acres, containing at one end the old Castelgandolfo, and at the other the villa built upon the site of the palace of the Emperor Domitian, with the Cybo Palace between, makes a spacious and shady retreat for the Roman Pontiff on the shores of Lake Albano.

An interesting clause in the Lateran accord reads as follows: "The disposition of the catacombs existing in the ground of Rome and in other parts of the territory of the Kingdom is reserved to the Holy See, and in consequence all pertaining to their guard, management and reservation. It may, therefore,—in observance, however, of the laws of the State and respecting the law of one-third—proceed to the necessary excavations and the transfer of the holy bodies." This solicitude on the part of the Holy See for the ancient dwelling place of the Christian Church and the tomb of so many of its martyrs is understandable. Pius XI took great interest in sacred archaeology, and in December, 1925, founded the Pontificial Institute of Christian Archaeology which has been extended and enlarged by his successor, Pius XII.

This Archaeological Institute is among a group of buildings which belongs to the Holy See but do not have extraterritoriality although the Italian government cannot expropriate them and they are tax exempt. Having this same status is the Palace of St. Apollinaris and the retreat house for clergy situated on the Coelius and including the church of Sts. John and Paul and the Passionist Monastery, also the buildings connected with the Basilica of the Twelve Apostles. This arrangement also includes the Biblical Institute founded by Pius X in 1909; the Oriental Institute whose work is directed toward Moscow and Byzantium; the Russian Institute, the Lombardy College, and the Gregorian University.

This brief outline sketches the historical background and the present physical extent of the central properties of the Church, the domain of its supreme ruler. Let us now draw closer to that dominating figure about whom the whole complex organism of the Catholic Church revolves, and upon whose unique power all

its manifold activities depend: the Pope. We shall first deal with the Papacy in general, next with the modern Popes whose work prepared the ground for the contemporary resurgence of Catholic Action, and then with the personal work of the Pope as it is carried on today.

3 THE PAPACY

IF THE VATICAN, together with St. Peter's basilica, is the material center of the Catholic Church, the site of its supreme administration, the Pope is the spiritual center of the Vatican and of St. Peter's, and of all the hundreds of thousands of subordinate spheres of the Church's activities throughout the world. As we have said before, the Catholic Church could function if the Vatican and St. Peter's were destroyed or made inaccessible to the Pope and his helpers; but without the Papacy there would be no Catholic Church. For the Pope is not merely the honorary superior of the members of the episcopate of the Catholic Church; he possesses full jurisdiction over the faithful in every diocese of the world.

The Ecumenical Council of the Vatican has defined the papal primacy as follows: *the chief of the bishops, the Pope is himself the bishop of every diocese.* In matters of faith, morals and discipline his authority is supreme and he has universal power over the hierarchy and the faithful, to regulate, to legislate, to control and to dispense. His tribunal is the court of last instance in these matters, and no one may appeal from his decision. This is the substance of the Code of Canon Law in its canon 218, and these rights are not merely speculative—the Pope uses them. Between Rome and all the dioceses of the Catholic world, relations are direct; the progress of modern civilization, rendering communications and the exchange of correspondence more rapid and more sure has strengthened the already close bonds between the Holy See and all members of the great Catholic family. The Vatican

Council of 1870 which defined the infallibility of the Pope and his primacy in the Roman Church, beliefs which had always been held in the Church but not a part of its defined dogma, contributed to this centralizing policy of the modern Papacy.

Nor is this true merely in matters of the higher government of the Church. The papal authority pervades and unifies each and every activity of Catholicism. Every part and all functions of the Catholic Church presuppose and depend upon the powers of the Pope, from the declaration of a dogma of the Faith to the least important ecclesiastical action, carried on in any part of the world, whatever it might be—let us say, the blessing of a rosary by a priest—not that any Catholic would consider this sacramental action trivial. The point we wish to make is that no Catholic priest, acting officially as a priest, could bestow a blessing upon a set of rosary beads unless he had been duly authorized to do so. He must first have been ordained as a priest by a bishop; but that bishop could not give the priest the right to exercise his ministry unless that bishop were in full communion with the Holy See, with the Pope. The Church is strictly a *hierarchy*, and the Pope occupies the supreme height of that hierarchy. The right and the power to do so, all Catholics believe, came in the first instance from Almighty God, through the acts on earth of Jesus Christ.

> Thou art Peter; and upon this rock I will build my Church and the gates of hell shall not prevail against it (Matt. 16:18).
>
> Feed my lambs, . . . Feed my sheep, . . . (John 21:15–17).
>
> But I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren (Luke 22:32).

Upon these words of Jesus Christ, Catholics base their faith in the mission and the power of Peter and his successors, the Popes of Rome. First, the Papacy was constituted as the cornerstone of that society which the Saviour called His Church. In the second place, the Popes were charged by their Divine Master to defend that Church against the attacks of the evil powers; these assaults would not destroy the Church, but Christ predicted that they would be frequent and terrible. Thirdly, the Pope was placed in his position as pastor or shepherd, not only to protect his lambs against the ravishers, but to guide and to conduct his flock, to direct it in the ways of development and progress desired by God. Finally, the highest mission of the Papacy, and the indispensable condition of the others, was its establishment as the

indestructible and living guardian of the common faith—a faith which in its foundations was to remain changeless from the beginning, but had unceasingly to be applied throughout the centuries to the exigencies of time and place, among all sorts and conditions of mankind, on to the end of the world.

Thus Catholics have regarded the two hundred and sixty-one successors of Peter as the Bishops of Rome and the heads of the Catholic Church. They consider that the papal succession, despite the existence of anti-Popes, has been uninterrupted since the time of the Apostles, that the Pope is the spiritual ruler of all Catholics everywhere and that he is infallible in matters of faith and morals.

Perhaps most difficult for non-Catholics to understand is the acceptance by Catholics of the infallibility of the Pope. It should be borne in mind that a very real distinction exists between what might be termed the functioning of the Popes in their spiritual and moral capacity as the visible head of Christ's Church on earth, the extent and scope of their authority to teach and to govern, and the frailties or even the gross sins of many of them as human beings. Despite the fact that the pontifical throne has been besmirched by the private lives of such pontiffs as a Sergius III, a John XII or an Alexander VI, Catholics hold that these Popes did not err in matters of dogma nor did they attempt by any pronouncement to justify their own conduct. "The bulls of these monsters," as Joseph de Maistre tells us, "were irreproachable." "God," said Robert Bellarmine, "doubtless wished to show that the power of Rome did not owe its conservation to human direction nor to prudence, and that the rock on which it rests is so strongly fortified by a singular protection of God, that the powers of hell could not prevail against it." [1] History shows that no Pope, however sinful, has at any time attempted, as Pope, to say one word which would justify his personal conduct.

Papal Titles

The word Pope comes from the Greek πάπας, and is the equivalent of the Latin *pater*, or Father. For centuries it has been used within the limits of the Roman Catholic Church to designate solely the Bishop of Rome and the visible head of the Church (in the Orthodox Church the word is still used in a plural capacity). *Papa*

[1] *De Romano Pontifice*, Preface.

in Italian, *Pape* in French, *Papst* in German, the occupant of the Chair of Peter is to all the faithful the head of the great Christian family who look upon him for that solicitude which a father shows to his sons. We find the name Pope applied by Saint Ignatius, the disciple of the Apostles, to Saint Linus, Peter's first successor; it was soon to become the title common to all bishops. In the eighth century, to avoid confusion, Gregory II called himself *Dominus Papa*, but in the eleventh century Gregory VII was to prohibit the use of the title by all save the Bishop of Rome, to show more clearly the universality of his charge and to throw into stronger relief his unique position as the father of Christendom.

The Pope has many other titles. These are the heritage of nearly two thousand years of history; and every one is expressive of Catholic doctrine, the souvenir of some great controversy, or a link between the Church and the ages which preceded the creation of the Church. He is variously known as the Vicar of God (name applied by Nicholas III), the Vicar of Christ (Vatican Council), *Pater Patrum* (Roman Council of 649 and Council of Carthage), Rector of the Universal Church (Council V of the Lateran), etc. Because Peter was chief of the Apostles, the Roman See has from early Christian times been *Apostolicus* and its bishop the *Papa Apostolicus*. Because he is a priest, the Pope is called by St. Bernard *Sacerdus magnus*, and by the Council of Calcedonia *Princeps sacerdotum;* because of the superiority of his pontificate over all others, he is called *Pontifex*, a name which, according to Varron, came from *pontis facio*, because the first priests of Rome received their office for having made the bridge over the Tiber. To show that this pontificate is inseparable from the See of Rome, the Pope is *Summus Romanus Pontifex* (Supreme Roman Pontiff), and his See, his curia, his cathedral, and his court are qualified by the adjective "Roman."

Officially, the Roman Pontiffs sign bulls and other solemn documents as "Bishop, Servant of the Servants of God." This manner of subscription was adopted by Gregory the Great at the time of the Oriental heresies (circa 592) in order to confound the pride of the chief ecclesiastic of Constantinople who attributed to himself the title of *ecumenical patriarch*. Less solemn documents are signed by the Pope as *Papa* (P.P. in abbreviation). He is ordinarily addressed as "Holy Father" or "Your Holiness," both titles dating from remotest antiquity.

Inseparable from his dignity as Pope, the Pontiff is, as we have seen, Bishop of Rome, and he exercises within the Roman diocese the same rights and duties as other bishops in their respective dioceses. He is also: 1) Archbishop or Metropolitan of the Roman Province, with the same jurisdiction as other metropolitans in their provinces (we shall see later just how these dioceses and provinces are constituted and administered); 2) the Primate of Italy with ecclesiastical jurisdiction over all the Italian provinces; 3) the Patriarch of the West, a quality belonging to the Holy See as founder of the churches of the Occident in general; and 4) sovereign and administrator of the goods and temporal dominions of the Holy See. The *Annuario Pontificio* carries the following titles of the present Pope: Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the State of Vatican City.

The Papal Garb

The informal garb of the Pope in his apartments and on ordinary occasions is a cassock of white silk, the pectoral cross, purple silk slippers embroidered with gold crosses and, when out of doors, a red mantle and red hat (papal red); on occasions of state, an alb (usually trimmed with embroideries and lace), a red shoulder cape trimmed with ermine, a gold embroidered stole, a small white cap, or a red velvet cap trimmed with fur. At religious services he wears what is practically the liturgical dress of an archbishop. On certain solemn occasions and at functions not of a religious nature, the Pope wears the tiara, a headdress which is a combination of miter and crown, having three gold circlets. Other papal insignia are the Fisherman's Ring,[2] the crozier terminating in a cross, the pallium (a collar of white wool embroidered with six crosses) which, in contrast with the archbishops who display it only on certain occasions, he wears always and everywhere. Every article of dress, every ornament or accessory used by the Pope either in his ecclesiastical functions or his duties

[2] A ring carrying the representation of St. Peter fishing in a boat. Unlike the other symbols of his office the Pope's ring is not passed on to his successor, but is solemnly broken upon his death and a new one is made for the next Pope.

as sovereign of his temporal possessions, has a special meaning, or is connected with sacred or secular rituals or customs, some of them going back to remote antiquity, having their origin in Jewish or pagan ceremonies of habits, some of them developed or designed quite recently.

Election and Coronation of the Pope

According to the law in the matter, every adult Catholic male, even a lay person, is eligible to the Papacy. Nevertheless, since 1378 the Sacred College has always chosen a cardinal from those present at the Conclave which assembles upon the death of a Pope to elect his successor. Since the time of the Renaissance the Pope has always been an Italian, although in the Middle Ages French, Spanish, Germans, Dutch or English were often elected. The Conclave (Latin for closed chamber, due to the fact that the election is held in absolute privacy and all outside communication forbidden the cardinals during this time) was formerly called for the eleventh day following the death of the Pope, but since 1922 this delay has been extended to fifteen days, with the possibility of extension to eighteen, to facilitate the attendance of cardinals from a distance.

Nowadays the election takes place in the Sistine Chapel which is completely transformed for the occasion. The altar is covered with a piece of tapestry representing the descent of the Holy Ghost upon the Apostles and above the altar hangs a violet baldachin bordered with red and edged with gold. On the highest step of the altar is the papal throne awaiting the new Pope. Along the walls are placed the thrones of the electors and in front of each a small table bearing his arms and name in Latin. The votes are examined before a large table in front of the altar; nearby is the celebrated stove in which, when no election is obtained, the papers are burned with damp straw—the traditional black smoke or *fumata* announcing to the populace before the Vatican that the Church is still without a head. When the choice is finally made, the voting papers are burned without straw, the white smoke being the first news to the outside world of the election.

A two-thirds majority of votes plus at least one is necessary for a cardinal to be elected Pope. In former times two other methods of election were employed besides scrutiny, namely, election by inspiration or acclamation, and election by compromise—the

first being adopted when all cardinals unanimously acclaimed one of their number as Pope, and the second by the transference of the choice to a certain limited number of assembled voters. In the latter case, when a two-thirds majority was still unobtainable, votes were taken in favor of the candidate who had secured the votes of a certain majority (the *accessit*). This method was, however, abolished by Pius X in 1904, and election by scrutiny is the only method now in use.

Pius X also abolished the right of veto formerly held and sometimes exercised by national governments, the last occasion being the veto cast by Austria against Cardinal Rampolla in the conclave which elected Pius X. Each cardinal in turn, according to seniority, bears to the altar his paper on which he has written his choice, folded and on a level with his head. He kneels and takes an oath: "I call the Lord Christ, my future judge, to witness that I am electing the man whom in the sight of God I judge the most proper to be elected." He then places his vote in a chalice on the central table.

As soon as the Pope is elected, the secretary of the Conclave, the *ceremoniarii*, and the sacristan are summoned into the chapel. The Pope-elect is asked whether he accepts his election, and when an answer in the affirmative is clearly received, he indicates the name which he wishes to take; for since the time of Sergius IV in the eleventh century, the person elected has always changed his name. It is at the moment of his acceptance of the election that the papal jurisdiction passes to the new Pope; he is clothed in the papal vestments, and receives for the first time the homage of the cardinals who kiss his hand and foot (*adoratio*), and the Ring of the Fisherman from the Cardinal Chamberlain. Meanwhile the first cardinal-deacon proclaims to the waiting populace that a Pope has been elected; and the new Pope goes out upon the balcony of the Hall of Benedictions to give a first blessing to the city and to the world.[3]

[3] All procedures connected with the vacancy of the Holy See (*Sede Vacante*), which is the period from the death of a Pope until the election of his successor, as well as the procedures inside the Conclave were newly regulated by Pius XII in his Apostolic Constitution of December 8, 1945. The most important provisions of this Constitution, which does not change the basic lines of the decree issued by Pius X in 1904, regard the following: 1) the above-mentioned two-third-plus-one majority (it was formerly two-thirds); 2) emphasis on an unmistakable reply of acceptance; 3) new security provisions to enforce the secrecy of the election.

The coronation of the Pope, which takes place on the feast or Sunday following his election, is a solemn and magnificent ceremony, surrounded by traditions that go back for centuries, but it adds nothing to the jurisdiction of the Pontiff which begins with his utterance of one Latin word at the Conclave when he is notified of his election: "*Accepto.*" Three times at the beginning of the coronation ceremony he is reminded by the burning of a handful of flax and the words "*Sic transit gloria mundi*" that human honor is nothing before God and the material world will crumble and vanish away.

The consecration of a Pope resembles in many respects that of a bishop: after the Collect of the Mass, as the choir intones the *Veni Creator*, the consecrating bishop anoints with chrism the forehead and tonsure of the newly-elect. During the chanting of the litanies, the Pope remains prostrate before the altar as three bishops in succession come to pray over him; the deacons hold above his head the open book of the Gospels. Finally the archdeacon places upon him the pallium, a circular band of white wool symbolizing the fullness of his episcopal powers, and the Pope receives the obedience of the cardinals, bishops, patriarchs and prelates who pass before his throne. At this Mass the Epistle and Gospel are sung in Latin and Greek, expressing the unity of East and West in the Catholic Church.

The Mass ended, the Pope is borne in procession to the huge balcony of St. Peter's facing the Square. Here he is crowned by the Dean of the Sacred College of Cardinals, who after reciting the Lord's Prayer places the triple crown upon the Pope's head with the words: "Receive the tiara adorned with three crowns and know that you are the Father of princes and kings, Pontiff of the world, and Vicar on earth of Our Lord Jesus Christ, to whom be honor and glory for ever and ever." The Pope then bestows a blessing upon the crowds waiting below in St. Peter's Square.

4 THE MODERN POPES

A BRIEF SURVEY of the activities of the five Popes prior to Pius XII, the reigning Pontiff, will serve to sketch in the background of the activities of those rulers of the Church in modern days who have prepared the way for the present position of the Papacy in world affairs.

Six Popes, including the present Pontiff, have ruled the Church during the last eighty years—Pius IX, Leo XIII, Pius X, Benedict XV, Pius XI and Pius XII. In 1876 Pius IX had been thirty years Pope. The six years previous had been for him practically a term of imprisonment—self-imposed, perhaps, according to the judgment of the world, but to him and his successors compelled by their duty to their supreme office. This imprisonment began in 1870 when the temporal domains of the Church were confiscated by the new government of United Italy and there was created the so-called Roman Question: briefly, the contending claims of the Catholic Church and of the Italian State, which was finally to be solved in 1929.

The two great dogmas proclaimed in 1854 and 1870, namely the Immaculate Conception of the Virgin Mary and the infallibility of the Pope, had produced those effects which invariably follow the promulgation of dogma by the Church. The faith of loyal Catholics was intensified and energized, and a confused, clamorous outbreak of criticism arose among the sects separated from the stem of the Church and the various schools of secular philosophy. At the time of the Vatican Council—1870—the world was just entering that era of intensified nationalism and im-

perialism which was to come to judgment and condemnation in the years between 1914 and 1918 and between 1939 and 1945 in two world wars.

The hour when the Vatican Council assembled was one of the very dark moments in the history of the Church. The secessionist and rebellious forces, which over the centuries have contended against her, now, after their many defeats, seemingly concentrated all the disruptive elements of the century to bring the Church to that bed of death to which her enemies have so often consigned her. In Italy bishops were imprisoned; Church property was confiscated wholesale, particularly in the Holy City itself; religious orders were expelled; education was almost completely in the hands of a hostile State. In Germany, that persecution of the Church under Bismarck which goes by the name of the *Kulturkampf* was at its height. In Russia, the Catholic clergy and laity were subjected to ruthless repression. Even in Austria, which claimed to be loyal to the Holy See, the concordat of 1855 had been abolished and the Church was placed under the control of the civil government. In France was rumbling a volcano of anti-Catholic opposition which was to flame forth a few years later.

The countries where Protestantism was predominant and where it took a much more active part in molding the foreign policies of the government than seems to be the case today, gave strong encouragement to the new Italian government in its opposition to the Church. Nor did there come to the aged and failing Pius IX (the eyes of the world might have seen in his feebleness and decline the very symbol of the Church herself) aid or encouragement from governments of countries whose people were Catholic. It was indeed a dark hour for the Papacy. No doubt there were those who remembered the force of that saying which is trite as truth itself, that for the Church at least these dark hours come only before the dawn of a new day of light and life.

Pope Leo XIII

In 1878 there ascended the Throne of the Fisherman Leo XIII, the first of the five Popes with whom is associated the contemporary history of the Catholic Church. With him began that reassertion of spiritual, moral and intellectual power which was to rally the disheartened and scattered forces of the Faith against the rising might of the armies of materialism. Deprived of all

human resources, ignored by nearly all governments and strongly opposed by the most powerful among them, Leo XIII at once began to speak as one having legitimate authority, not only to the peoples directly under his spiritual jurisdiction but to the entire world; not only to the people as such, but to their governments and to the individuals who through hereditary power or individual genius at that time were predominant in public affairs. On the very day of his election in 1878, Leo notified Germany and Russia of his ascension to the papal throne, and expressed the hope of seeing relations with them re-established. Russia sent the more cordial reply, but both governments were noncommittal. The world gave slight attention at first to this voice that with such calm but powerful assurance now spoke from the prison of the Vatican.

That voice soon compelled attention. Its utterances began to produce their effect. Bismarck speedily found that he was unable to govern without Catholic support. He began that very year his pilgrimage to Canossa. Several of the most odious of the Prussian laws against the Church were relaxed. The Center Party, the Catholic political bloc formed because of necessity, strengthened by the voice of Leo won battle after battle. By 1883 bishops were being appointed by Rome to various long-vacant German sees. The following year diplomatic relations with the Vatican were resumed, and three years later State and Church in Germany had composed the main points of their quarrel. The next year, in 1888, Bismarck proposed Leo as arbitrator in the dispute over the Caroline Islands.

Enough could be said to fill volumes about the struggle in Germany and Leo's participation in it, and of the important results of that struggle not only in Germany but throughout the world. Yet Germany was but one item in the score of problems that confronted Leo. The ups and downs of the struggle in Russia, for example, with its effects in Poland and other countries bordering on the Czar's dominions, would fill another volume. In 1879, after the attempt on Alexander II's life, Leo held out hands of friendship to the Czar; when the third Alexander reached the throne in 1883, a temporary agreement was reached. A few episcopal sees were tolerated and the more stringent laws against the Catholic clergy were slightly relaxed in Russia; but in the next year Leo's support of the Ruthenian Catholics was answered by a

bitter increase of persecution. It was not until 1894 that diplomatic relations were re-established.

The great storm brewing in France did not break in its full force until after Leo had passed from the scene. He remained on good terms with the government of France throughout his entire pontificate, despite manifestations of the spirit of opposition to the Church which were later to lead to suppression of the religious orders and the gradual increase of civil power over education. Leo called on all French Catholics to accept the Republic. The powerful monarchical party would not listen to him, but his wisdom was greater than theirs; his policy was to stand the Church in stead in later years.

In Belgium also there were storms over educational questions leading to the breaking-off of relations between the Vatican and the Belgian government in 1880; but in 1885 a new government restored diplomatic relations. In Italy, Leo maintained the attitude of protest forced upon Pius IX with regard to the Kingdom of Italy and its usurpation of Rome and the seizure of the property of the Church. He desired the complete independence of the Holy See and its restoration as a real sovereignty. He upheld the prohibition against Italian Catholics taking part in political elections in the hope that the government would be obliged to come to terms.

Only bare mention can be made of Leo's activities in connection with the Church in other countries. In England, for example, where the hierarchy had been reconstituted by Pius IX in 1850, there were such important events as the elevation of John Henry Newman to the cardinalate—an event which conjures up the enormously important story of the Oxford Movement, and the development and growth of the Church in England which was so fruitfully to continue. There was the investigation of the cardinal problem of the validity of Anglican orders, and the decision confirmed by the Pope that Anglican orders were null and void. There was the restoration of the Scottish hierarchy in 1878. Ten years later the hierarchy was established in British India. In Ireland, in 1879, there began the gradual recognition of Catholic rights in the field of education; the passing of the Intermediate Education Act, which appropriated money for prizes, exhibitions and the like, irrespective of creed, was a decided step in favor of the Church, since previously the State had given no assistance

whatever to Catholic education. In 1888, there was a message to the bishops of Brazil on the abolition of slavery. The following year the first Plenary Council of the Church of Latin America was held in Rome. And so throughout the world proceeded Leo's ceaseless activities.

His relations with the Church in the United States are naturally of particular interest. From the time of the birth of the Republic, when the Catholics counted only thirty to forty thousand souls, with a handful of priests, the growth of the Church had been extraordinary. By 1880 there were sixty episcopal sees, six thousand priests and a Catholic body of 6,259,000 faithful. In 1883 the American archbishops were summoned to Rome to prepare an agenda for the Third Plenary Council of Baltimore, one of the landmarks in the Catholic history of the United States, since it touched almost every phase of the relations of the hierarchy and of the individual Catholic with his Church, from restatements of dogmas to ecclesiastical organization. The Third Plenary Council of Baltimore was held in 1884, the number of prelates attending almost double that of those who attended the Second Council in 1866, eighteen years before when Cardinal Gibbons had served as assistant chancellor. Now, as archbishop of Baltimore, he presided over seventy-one archbishops and bishops of the United States. In 1885 Pope Leo confirmed the decrees of the Council and the following year created Archbishop Gibbons the first American cardinal.

With the purely ecclesiastical portion of the work of the council, the laws and regulations there laid down for the government of the Church in the United States, we cannot deal here; but there were other matters considered at the Third Plenary Council, or which came to fruition because of the seeds sown by that council, which may properly come within the limits of even this brief chronicle. There was, for a prime example, the foundation of the Catholic University of America under the sponsorship of Leo XIII. Favorably considered by the Second Plenary Council in 1866, the idea was allowed to lie dormant until the Third Council. The university opened its doors in 1889, when Pope Leo sent Monsignor Satolli as papal legate to Washington to attend the ceremonies. The university soon became the center of many important movements in Catholic educational progress. The same year saw the first Catholic Congress in the United States, held in

memory of the first century of Catholic life in the United States under an established hierarchy, and in 1892 the Apostolic Delegation at Washington was founded. Important papal instructions were given the country's hierarchy, notably in the memorable encyclical *Longinqua oceani spatia* (1895) and the letter *Testem benevolentiae* (1899) to Cardinal Gibbons on "Americanism."

When we look at Leo's prodigious activities we should not forget that his intellectual labors, his interest in the arts and sciences, in philosophy, and in the study of the forces that are the springs of modern problems—for example the relations of capital and labor as set forth in his encyclical *Rerum novarum*—were as intense and produced results perhaps even more important than his executive and diplomatic efforts. His encyclical letters began the modern restatement of Christian philosophy and of Christian principles as applied to the main social problems of our troubled age. He gave powerful support to the reformation of the study of ecclesiastical history on scientific lines. He re-established the Vatican Observatory. In 1903, the year before he died, he initiated the permanent Biblical Commission to guide Catholic students of the Scriptures.

Saint Pius X

The heads of the great governments and the chief voices of the press of the world vied with each other in paying tributes of respect and honor to Leo when he died; it might have seemed that he had re-established the dignity and the proper importance of the Papacy even in the eyes of those who did not recognize its supreme spiritual authority. But there was a marked reaction when Pius X ascended the throne of the Fisherman. It appeared to have been Leo the man, not Leo the Pope, who had won the reluctant admiration of the world, and that its respect was a mood and not a conviction of mind. There seemed to be a concerted effort to disparage Pius. Great newspapers and reviews referred to him scoffingly as a peasant—forgetting that in the Catholic Church the equality of souls in the eyes of God is not a mere abstract principle, but a principle of its action. This has been true ever since the time when Christ chose humble men to build His Church, and when the highly educated and mighty intellectual Paul, great as he was in the work of the Church, was placed second in rank to the unlettered fisherman, Peter. Two of the great

modern Popes, Leo XIII and Benedict XV, were of aristocratic birth; Pius X was of the peasantry; Pius XI, sprang from the bourgeoisie, the middle class; Pius XII of the Roman aristocracy.

Of Pius X it can be said that he lived up to the motto of his pontificate which was "To restore all things in Christ," and that what he accomplished in the eleven years of his service as Christ's vicar forms one of the great chapters in the history of the Church. If Pope Leo XIII was the Pope whose work began the modern restoration of the world influence of the Catholic Faith, it was Pius X who was the spiritual dynamo. His intense preoccupation with the interior work of the Church set in operation streams of power which ever since his reign have been spreading and growing and moving the intellectual, moral, educational, missionary and social activities of Catholics throughout the world. During the brief time that he guided the Bark of Peter he struck at three of the most serious heresies that have ever threatened the Catholic Faith: Gallicanism, Jansenism and Modernism.

Gallicanism—which although associated with only one country, France, may be taken also to mean all tendencies and efforts to break the unity of the Catholic Church by bringing its organization and psychology under the domination and official control of the secular state—Pius X overthrew by naming and consecrating nineteen bishops for France as his own appointees. No bishops had so been named for several centuries without being in some way designated by the French government which had consistently sought to keep France apart from the universal Church and French Catholics subservient to the secular aims of their rulers. The French retaliated with a series of drastic laws, seizing Church property, exiling the religious orders, and attempting the complete secularization of education. Jansenism, that cold, inhuman, ultra-puritanical spirit which the Church has fought, especially in France, for centuries, Pius X met with his teachings and decrees, insisting on the frequent, even the daily reception of Holy Communion by the laity, and the early reception of the Sacrament by little children. Modernism—that independence of dogma and authority which, if accepted, would destroy Catholic teaching in every field—the compendium of all the heresies, as Pius X termed it, was dealt its deathblow.

Pius X also initiated the restoration of Gregorian music, abolished the right of veto at papal elections claimed by several governments, reformed canon law, and in many other ways too numerous for examination dealt with the institutions, systems, customs and rites of the Church, totally reorganizing the Roman Congregations, Offices and Tribunals, in other words, the Roman Curia. He was held to be a saint when he died, and the ensuing process of his canonization drew the world's attention to his heroic virtues. Beatified in 1951 and canonized in 1954, Pius X has taken his place among the saints of the Church.

Pope Benedict XV

When the successor of Pius X, Benedict XV, was elected the world was at war, and before that war ran its course it might have seemed that the progress made by the Church since the dark hour when Pius IX passed away, and all the work of Leo XIII and Pius X, would be brought to naught. At the beginning of Benedict's pontificate in 1914 only fourteen states were represented at the Holy See. The many and apparently powerful attempts carried on throughout almost the whole of the World War I period to discredit the Papacy, to make it appear partisan and humanly biased, are difficult to comprehend today when just minds recognize the fact that the Holy See during those years was the one power that strove for peace. The similarity if not the identity of the proposals for peace issued by Benedict XV and later made the basis of the armistice proposals of President Wilson, is obvious to any fair mind. But in spite of all misrepresentations and misunderstandings, the truth did become apparent and before Benedict died, worn out by his incessant labors and responsibilities, the wisdom of his proposals and the world-wide moral influence of the Catholic Church was recognized by statesmen and twenty-six nations had sent representatives to the Vatican.

During Benedict's pontificate both England and France resumed diplomatic relations with the Holy See and during the war the independence of the Pope was respected by Italy which allowed cardinals of any nationality to come and go through its territory. After the conflict two world-wide appeals made by Benedict brought in millions of dollars and saved countless masses from starvation in Central and Eastern Europe.

Pope Pius XI

"The Peace of Christ in the Kingdom of Christ" was the motto chosen by Achille Ratti when he ascended the Throne of the Fisherman in 1922. It bound together the aspirations of the Pontiffs who had preceded him and whose thorny political and diplomatic problems he inherited. He speedily showed that he was possessed of the natural abilities necessary for success in such matters. No doubt his experience between 1918 and 1920 as papal legate and then nuncio to Poland had prepared him for his greater diplomatic and political tasks as Pope. Yet most of his priestly life had been remote from the field of such strenuously practical affairs, for it had been spent as chaplain to a community of contemplative nuns in Milan and in the retired and highly specialized work of a librarian and scholar in the Ambrosian Library of Milan and the Vatican Library. It was perhaps from the first of these duties that he derived that deep devotion to the inner, mystical spiritual life of the Church which was one of his marked characteristics.

Before his ascent to the papal throne, Pope Pius had already proved his statesmanship and courage. He had personally witnessed the events of the Polish-Soviet War of 1920. When Poland was invaded by the Bolshevists and Warsaw was threatened, he had not left the Polish capital and had greatly endeared himself to the Polish people. His sense of justice, however, had prevented him from any display of partisanship. In the unfortunate discord between the Poles and the Ukrainians he assured the religious rights of the Ukrainian minority; during the Silesian plebiscite of 1920 he acted as papal emissary to prevent any abuse of ecclesiastical rights in the settlement of this problem, hotly contested by Poland and Germany. His absolute impartiality brought him attacks from both sides, but Pope Benedict XV stood firmly behind him. In March, 1921, he appointed Achille Ratti as archbishop of Milan and created him cardinal.

Cardinal Ratti was elected to the Papacy on February 6, 1922, and on the very first day of his pontificate indicated in a very dramatic fashion his intention of dealing with the "Roman Question." He at once appeared on the exterior balcony of the central church of Christendom and publicly gave his blessing to the

world and to the city. From time immemorial the Popes, when elected, had made it their first affair to give that benediction, and, before the capture of Rome in 1870 they would go from church to church in the Sacred City freely dispensing the blessing of the Vicar of Christ. But all the Popes since then, until Pius XI—as a part of their policy of resistance to the usurpation of their rights —had bestowed the great blessing inside the Church of St. Peter's. Now the new Pope indicated a fresh line of action, and shortly began those long and difficult negotiations with Italy which culminated in the Lateran treaties of 1929. By its main provision the Holy See renounced all claim to the former Papal States while the Kingdom of Italy recognized the sovereignty and independence of the new State of Vatican City, and accepted the canon law of the Church as valid throughout the Italian jurisdiction. With the signing of this agreement the Roman Question was closed, and although Italy became a Republic after World War II the Lateran accord continues in effect.

The undertaking of the settlement of the Roman Question was but the beginning of an era of great activity on the part of Pope Pius. The concordats and treaties he signed were all the fruit of strenuous negotiations, in which he did not shun a fight but always held himself ready for a generous reconciliation. After the more or less violent anti-Church attitudes taken by various European governments during the nineteenth and the first part of the twentieth centuries, many statesmen had come to the conviction that the best way to avoid clashes would be to lay down in friendly agreements what the Church expects from the State and what the State expects from the Church. With this Pope Pius agreed, for he was an orderly man and liked to set things straight.

Pius XI's first concordat was signed with Latvia in 1922 and marked the completion of negotiations he had himself begun while nuncio to Warsaw. Concordats were signed with Bavaria in 1924; with Poland in 1925; with France in 1924 and 1926; with Romania in 1927; with Lithuania in 1927; a *modus vivendi* with Czechoslovakia in 1927; with Portugal—two agreements—in 1928 and 1929; with Prussia in 1929; with Baden in 1932; with Germany in 1933, and with Austria in 1937. Pope Pius also attempted to negotiate a concordat with Russia. These negotiations and concordats show Pius XI and the Church's good will—which on

many occasions remained, however, one-sided. The persecution of the Church went on in Russia, in Mexico, in Spain and in Germany.

Pius XI knew that the peace of the world did not rest on a solid basis. In his opinion many injustices were committed by the Treaty of Versailles signed after World War I and he did not hide this opinion. Against aggressive nationalism, neo-pagan ideas and the ever increasing pressure of atheistic communism, he offered innumerable warnings in his encyclicals. In *Non abbiamo bisogno*, a papal letter written in his own hand in 1931, he protested the restrictions on Catholic youth activities in Italy and showed the impossibility of being at once a Fascist and a Catholic. In 1937, after the Hitler government had evinced its bad faith in the matter of the concordat of 1933 and after interference of every sort by the Nazi government in Catholic life, he condemned the National Socialist theory and racial doctrines in a powerful encyclical, *Mit brennender Sorge*. Only a few days later he issued a denunciation of Marxist ideas in *On Atheistic Communism*. (Earlier, in 1925, he had condemned the royalist *Action française* movement). He constantly and openly spoke out against racism, anti-semitism and totalitarianism and their menace to human dignity.

To assure the peace of Christ in the Kingdom of Christ, society had to be transformed, and for this Pius XI saw the most effective means in renewed Catholic Action. He appealed for the participation of the laity in all things religious: 1) the education of youth and the religious instruction of the people; 2) the sanctification of the family; 3) the sanctification of labor; 4) support of the Catholic press. His great encyclical *Vigilanti cura*, June 1936, deals with the problem of truth; *Casti connubii*, December 1930, has as its subject Christian marriage; *Quadragesimo anno*, May 1931, is a restatement of the Church's position on the question of capital and labor set forth by Leo XIII forty years before; *Rerum omnium*, 1923, gives norms for the Catholic press. These and many other encyclicals and addresses were really sermons addressed to the laity, and fit into his general program for Catholic Action, which this Pope described as "the apple of his eye."

In the mission field he made reforms stressing the necessity of integrating Christianity with native cultures and in 1929 he set

up the Pontifical Work of St. Peter the Apostle for the Native Clergy which was to bear such fruitful results. His great interest in the problems of the Eastern Church led to the foundation of the Institute of Oriental Studies, and during his entire pontificate he sponsored the publication of liturgical works for the Oriental Rites. In 1929 he opened the Russicum in Rome, an institute for the training of the Russian clergy, and in the same year founded a commission for the codification of the canon law of the Eastern Churches. This commission gave orders in August, 1929 and January, 1935, that studies in the history and liturgy of the Eastern Church should be included in the curriculum of all Catholic seminaries of the world.

Pius XI paid special attention to the question of education. He favored the erection of institutes of higher education both for the clergy and the laity, stressing the need of new Catholic universities and scientific institutions. He reconstituted the Pontifical Academy of Science in 1936, and in March, 1938 after the death of Cardinal Bisleti, prefect of the Sacred Congregation of Seminaries and Universities, he retained for himself the chairmanship of this congregation. He was at once a man of science and one of intense personal piety.

The humble nun Thérèse of Lisieux was his favorite saint and he chose her as protectress of his pontificate. All of his activities were based on a deep devotion to the inner, mystical, spiritual life of the Church and a concern for its freedom in the work of saving souls. He knew that the Church could be free only if everyone was free, in other words if it could function in an atmosphere of general freedom. In 1925, he instituted the new feast of Christ the King to recall the rights of religion in the State, and issued an encyclical, *Quas primas*, insisting upon the Church's liberty from secular authority in achieving its mission.

During his pontificate two Holy Years were observed—the year 1925 and the special Holy Year of 1933–4 commemorating the nineteenth centennial of the Passion, Death and Resurrection of Christ. During these years many men and women—martyrs, founders of religious congregations, teachers, writers, apostles of charity and enlightenment—were inscribed upon the lists of the blessed and the saints. During Pius XI's pontificate 449 persons were beatified and 32 saints canonized. He also proclaimed four new Doctors of the Church; St. Peter Canisius in 1925; St. John

of the Cross in 1926; St. Robert Bellarmine and St. Albert the Great in 1931.

Pius XI remained active until the end of his life. In 1938, like Pius X in 1914, he foresaw the approaching storm. He was bitterly disappointed with the course taken by the Fascist government of Italy, which, in his opinion, would lead to confusion and war. He intended to deliver a very strong appeal condemning National Socialism and Fascism, and although very ill, he prepared his speech. The occasion was set for February 11 and he summoned all the bishops of Italy to a general audience, but this audience never took place. Pius XI died February 10, 1939, on the eve of his intended discourse, which would have been another of his great public acts of leadership and courage.

Pope Pius XII

His successor, Eugenio Pacelli, was elected March 2, 1939, after the third ballot on the first day of the Conclave. The first papal Secretary of State to be chosen Pope for centuries, he was also the first Pontiff of Roman birth since 1721. Pius XII was born in Rome on March 2, 1876, into a distinguished Roman family that had long held close ties to the Papacy. Educated in Rome from grammar school to university, it was in the Eternal City that he was ordained to the priesthood in 1899 and trained as a papal diplomat. He became undersecretary of State in 1912 and, after his consecration as bishop, was appointed papal nuncio to Bavaria (1917).

Benedict XV appointed Eugenio Pacelli to this most important post at a time when no other German State nor the Reich itself had diplomatic relations with the Papacy; thus actually the nuncio in Munich acted for all Germany. Under the direction of Benedict XV, Bishop Pacelli took part in those delicate negotiations through which the Pope tried to bring about a peace settlement between the belligerents in the first world war. Throughout the conflict he personally visited prisoner-of-war camps and did much to help the suffering civilian population. In 1920 he became the first nuncio to the Reich, but he continued to reside in Munich until 1925 when he moved to Berlin where he remained until 1929. At this time, as we have seen, it was the firm conviction of Benedict's successor, Pius XI, that the atmosphere was propitious for agreements between the Church and various States. Bishop

Pacelli was directed to prepare a number of concordats with the German "Lander" and the final concordat to be signed with the Reich in 1933.

After the death of Cardinal Gasparri in 1934, he became Cardinal Secretary of State and faced numberless new problems, in first line the application of the Lateran treaties. In addition the Pope sent him to many important Catholic international meetings and congresses, so that he became acquainted not only with the hierarchy and clergy of a number of nations but also with the peoples themselves. He was Pius XI's legate to the Eucharistic Congress in Buenos Aires in 1934, and represented the Pope at the important triduum of prayers for peace held at Lourdes in 1935. In 1936 he was sent to the Eucharistic Congress in Chicago and during this time visited almost every important diocese of the United States, traveling from coast to coast and familiarizing himself with many aspects of a country which he said had achieved so much in the past and now "promised so much more for the future, not only for this country, but for all humanity." In 1937 he attended the consecration of the newly-erected basilica at Lisieux; in 1938 he was papal legate to the International Eucharistic Congress in Budapest. Thus when the Sacred College elected him to head the Church (March 2, 1939) he was well aware of conditions in many parts of the world.

As Pope he continued the Holy See's activity for peace and until the end of the World War II he did not cease his efforts to prevent the war, to limit it, and to alleviate its effects. After repeated warnings in his public utterances as well as to the diplomatic representatives at the Vatican, he undertook in May, 1939, a decisive diplomatic step, sending to the governments of Europe a note pointing out the danger of the impending conflict. On August 24, 1939, after the signing of the Russo-German agreement which determined the partition of Poland and made war inevitable, he made a supreme appeal to the powers concerned, and on August 31 of that year sent a note to the governments of France, Germany, Poland, Great Britain and Italy, imploring them in the name of God to refrain from any act of war.

When all these efforts failed and the conflict broke out, he immediately started his activities for the restoration of peace. On October 20, 1939, he issued an encyclical *Summi pontificatus* in which he laid down "the principles of a just and true peace,"

and denounced those basic errors which had brought the world to the present state; in his Christmas message of 1940 he elaborated a Five-Point Peace Plan, proposing various international agreements and stressing the necessity for preparing in advance a reasonable program for peace. At the same time he worked to prevent Italy's participation in the war, appealing directly to the Italian King. On April 24, 1940, the Pope sent an autographed letter to Mussolini, asking him not to enter the war. Mussolini expressed his displeasure at this papal *démarche* and protested against it. Pius XII, then calmly but firmly let him know that he was not "afraid to go to a concentration camp."

When Belgium, Holland and Luxembourg were invaded on May 10, 1940, Pope Pius sent telegrams to the sovereigns of these countries expressing his sympathy for their unhappy peoples. After the occupation of France he immediately directed a letter of consolation to the French episcopate (June 29, 1940).

Nor did the Pope miss an opportunity to bring the rulers of Germany to their senses. As the atrocities increased, he sent a new note of protest (July 10, 1939) to the government of the Reich. When, in 1940, Ribbentrop, Hitler's Minister of Foreign Affairs, came to Rome and had an audience with Pius XII, the Pope protested the Nazi persecutions in Poland and asked the Nazi government's permission to appoint an apostolic visitor to the German-occupied Polish territories, a request which was refused.

Pius XII was not content to appeal only to governments; he organized a positive and practical program of relief in the form of food and clothing for populations suffering from the losses and displacements of war. Since Poland was the first victim, the Polish people received his first help. Later this program was extended to Italy, to France, to prisoner-of-war camps in Europe, Asia, America, Africa and Australia and after the war to German territories, regardless of by whom they were occupied. As long as it was possible papal help reached the Russian-occupied countries: Hungary, Romania, Czechoslovakia, Yugoslavia, Poland. Most of this help to the Iron Curtain countries was carried out by the War Relief Services of the National Catholic Welfare Conference of the United States and made possible through the generous contribution of American Catholics. We have noted in an earlier

chapter [1] the important achievements of the Vatican Office of Information which not only located millions of missing persons and prisoners of war but helped thousands of persecuted people to escape and find safe haven.

After the war ended Pius XII threw himself into a great work of reconstruction which has gone on until the present time. So vast is it in scope that any attempt to do justice to it is outside the possibilities of this account, but we shall endeavor to give a brief summary of its highlights. His work of reconstruction was started by giving religious leaders to those regions which were without leadership. While hostilities lasted Pope Pius created no cardinals, but in 1946 he bestowed the red hat on thirty-two new cardinals (only four of them Italian); thus the non-Italians outnumber the Italians in the Sacred College. In 1953 he nominated twenty-three cardinals including thirteen Italians, giving the United States four cardinals for the first time. The new cardinals were mostly diocesan bishops who knew the spiritual and material needs of their people and, through the newly strengthened organization of the Church, Pope Pius continued to send help to stricken areas in the form of food and clothing and grants for building in such devastated countries as Germany, France, Italy, Hungary and Poland—indeed as far as to China and India. In many places this aid is continuing up to the present day.

Although he knew that any optimism regarding a possible Communist change of heart would be mistaken, during the hostilities Pope Pius did not make any major pronouncements regarding Communism, in order to avoid the interpretation of such a message as an incitement to continue war against the Russian people. The ideology of Marxist atheism, however, he condemned in his Christmas message of 1942. When Communist imperialism showed its real face after the war Pius XII urged the world almost *weekly* to recognize the danger. Even then the Holy See did not initiate a specific battle against the newly-established regimes in the countries behind the Iron Curtain; it merely stated principles and the minimum requirements for freedom and human dignity. The action of Pius XII was twofold: 1) to defend the populations of the Iron Curtain countries against open or cleverly veiled Communist oppression; 2) to save misled and mis-

[1] Ch. I, p. 11.

informed masses in free countries from Communist influence. In this connection he continually preached the necessity of the application of the true Christian social doctrines, because only through these could be created an effective and positive defense line against Communism.

When the Communists exterminated the hierarchy of the Ruthenian (Ukrainian) Catholic Church, he lifted his voice in his encyclical *Orientales Omnes* under date of December 23, 1945. He denounced the trial and imprisonment of Archbishop, later Cardinal, Stepinac of Yugoslavia in a speech delivered before the Rota on October 6, 1946, and during the trial of Cardinal Mindszenty he issued various pronouncements of protest and warning. As the Communist war against religion continued the Pope went further: he punished the responsible persons by excommunication. The decree of the Sacred Congregation of the Holy Office and the Sacred Congregation of the Council condemned apostate or pseudo-Catholic priest movements in Czechoslovakia, Romania, Hungary and Yugoslavia, and the Pope immediately appointed new bishops to replace those imprisoned. Although many of these new appointees could not exercise their office because of hindrance by the Communist rulers, he encouraged the hierarchy, clergy and people of these countries in many apostolic letters.

At the same time the Pope laid down for the people and clergy of free countries principles for their conduct toward Communism. In 1945 the Congregation of the Consistory directed bishops to inform their people that they should not give their votes to candidates who were enemies of the Church, and on July 1, 1949, the Congregation of the Holy Office gave new and practical rules to clergy and Christian people regarding their attitude to Communism. A further decree issued by the Holy Office on July 28, 1950, warned against the dangerous influence of Communist youth organizations.

In his pronouncements Pius XII has touched upon some of the most important problems of theology. The teaching office of the Church is thrown into a sharp light in *Humani generis*, an encyclical calling attention to the dangers of science when completely detached from religion. The encyclical *Mystici Corporis* gives an enlightening exposition of the Church's doctrine regarding the Mystical Body; *Mediator Dei* is a systematic treatise on

liturgical theology; the apostolic constitution *Sacramentum Ordinis* concerns the essence of the sacrament of Holy Orders; the encyclical *Munificentissimus Deus* defines the dogma of the Assumption of the Blessed Virgin; another encyclical, *Sempiternus Rex*, issued on the occasion of the fifteenth centenary of the Council of Calcedonia, refutes recent misinterpretations of the mystery of the Incarnation.

No less important has been the activity of Pius XII in the fields of science and culture. He has continued to follow with great interest the work of the Pontifical Academy of Sciences revived by his predecessor, Pius XI, and has grasped every occasion to stress its importance. He has given many important speeches to scientific groups gathered in Rome, and certain of these papal utterances are regarded as landmarks in giving the true views of the Church on highly controverted matters. His speech before the astro-physicists, stating that there is no conflict between the findings of modern cosmology and the Scriptures, was as important as his contribution to the understanding of modern psychiatry or the proper evaluation of thermo-nuclear studies. There are very few fields in modern science which have not been touched upon by Pius XII.

Equally remarkable has been his activity in other religious-cultural fields, including jurisprudence. He sponsored the translation of the Psalms from the original texts, a work carried out by the Pontifical Biblical Institute; as we have already stated, he gave orders for the continuation of excavations under the Confession of St. Peter's which resulted in finding the burial place of the Prince of the Apostles. He made the first modifications in the Code of Canon Law since its codification under Pius X and provided for the publication of the volumes containing the Code of Canon Law for the Oriental Church.

Important declarations for the safeguard of the sacrament of Matrimony and of the family have been made by Pope Pius. In his utterances regarding social problems he followed in the footsteps of his predecessors, putting emphasis more and more upon the human person and pointing out that through the enlargement of the power of modern governments human rights are jeopardized even by certain democratic regimes. He did not cease, of course, to condemn totalitarian forms of governments. Regarding the problem always from the point of view of the human person

who possesses an immortal soul, the Pope urged the establishment of economic and social conditions that would allow the proper development of man's legitimate earthly as well as supernatural aims. In his radio message of September 1, 1944, he condemned economic, social and capitalist regimes which do not conform to the exigencies of social justice.

Innumerable directives issued by Pius XII have introduced timely reforms into the inner life of the Church. He gave permission for the celebration of Mass during the afternoon and evening hours, a practice now worldwide; he made various changes in the fasting laws; he restored the ancient liturgy of Holy Week which allows a greater participation by the laity in these services; he reformed the breviary and made other liturgical changes. Of historical importance is his reform of certain aspects of the education of priests and members of religious orders, also the modernization of the life of members of religious congregations of women.

The solution of difficult problems in the mission field and in the Oriental Church has been accelerated by administrative reforms introduced by Pius XII. He declared on various occasions that the Church cannot and should not be identified with Western civilization alone; the Church is universal. This is further expressed by his policy of raising to the hierarchy natives of countries which were formerly colonies of the western powers. Bishops of various races have been appointed, and the Sacred College of Cardinals counts a Chinese and an Indian among its members. In addition to these matters Pius XII has kept a constant watch on international events and under his personal direction—for he did not replace Cardinal Maglione, the Papal Secretary of State who died in 1944, and has since acted as his own Secretary of State—the Holy See has continued its work for peace and understanding throughout the world. During his reign friendly and diplomatic relations between Rome and the governments of nations have been extended. Many more non-Catholic and non-Christian countries have come to see the advantages of establishing and maintaining diplomatic relations with the Holy See; these include India, Syria, Egypt, Lebanon, Pakistan.

When in December, 1954, Pope Pius XII was afflicted with a grave malady, it is no exaggeration to say that the world watched with anxiety for news from the Vatican. His recovery was greeted

with universal joy and the celebrations on the occasion of his eightieth birthday in March, 1956, gave striking evidence both of the extraordinary prestige of the Holy See and the respect and veneration that Pius XII enjoys not only from Catholics but from countless others outside the membership of the Church.

Despite his age and the severe illness, from which he appears to have made an almost complete recovery, the Holy Father's activities continue to be amazing. It is estimated that in the year 1957 he received in audience nearly nine hundred thousand persons from all over the world. He delivered 98 speeches and radio messages, including those to members of religious or occupational and professional organizations whom he addressed in discourses applicable to their status and work. Thirty-eight of the addresses were in French, 24 in Italian, 11 in Spanish, 15 in English, 6 in German, 2 in Portuguese and 2 in Latin.

The Pope issued one apostolic constitution and four encyclicals in the course of the same year. The encyclicals concern the third centenary of the martyrdom of St. Andrew Bobola; the coming centenary of the Marian apparitions at Lourdes (1958); motion pictures, radio and television. The fifth of these encyclicals, on the missions of the Church and especially those in Africa, denoted a constant preoccupation of the Papacy and foreshadowed notable changes in the Curia and increased activity in the spreading of the Gospel in mission lands.

5 THE POPE AT WORK—THE PAPAL COURT

PERHAPS THE BEST way to gain a realization of the complex yet highly unified organism over which the Pope rules with absolute authority, is to follow the Pontiff through a typical working day, as the agenda of all the modern Popes is ruled by the same pattern. For the Pope, as for all bishops or priests, whether they are the spiritual rulers of immense multitudes or serve only a mission chapel in some remote wilderness, the first and foremost action of the day is the offering of the holy Sacrifice of the Mass. Then after breakfast the modern Popes have taken air and exercise in the Vatican Gardens or in the corridors adjoining the gardens. The morning usually is occupied by correspondence and receiving their closest collaborators and one or more of the heads of the Sacred Congregations (because each Congregation must report once a week). These prelates bring to the Pope the digested summaries of reports received from the papal nuncios, apostolic delegates and envoys who represent the Holy See in countries with which it has formal relations. However, these daily conferences cover a much wider area than that defined by the formal inter-relation of the Holy See and secular governments. The Pope receives every day a summary of world events drawn from press clippings as well as private reports. Thus the daily conferences shape the supreme policies of the Catholic Church in connection with its operations as a sovereign power dealing with other sovereign powers and with still other matters which affect human souls.

The next group to have audiences with the Pope are the heads

of the various departments of the Vatican administration. Next begins a series of conferences with visiting cardinals, archbishops and bishops, who bring information or suggestions regarding not only the ecclesiastical affairs of their dioceses but also information on the political or economic situation of their respective countries. Then follow the visits of high ecclesiastics and diplomats accredited to the Holy See, who have applied for and have been granted audiences with the Pope. All these conferences are regulated by a strict law of precedence, immemorial traditions of etiquette combined with practical methods produced by centuries of experience to regulate the complex business of the Pope's daily conduct of his affairs. No doubt at times the mechanics creak here and there; nevertheless, it is on the whole a marvel of efficiency.

In addition to his ecclesiastical and diplomatic visitors, the Pope must receive lay groups or individuals, non-Catholic as well as Catholic, who for various reasons possess a claim upon his time and attention. These visitors range from visiting monarchs, heads of States, heads of governments, distinguished figures in world affairs, science and the arts, to humble and obscure people who come only to receive the apostolic blessing. These audiences continue until time for the midday meal, and on certain days the Pope may receive in general audience thousands of people at an hour in the afternoon.

A word regarding the strict regulation of audiences may here be in order. The audiences called *tabella* are those established by routine and are given only to those officials of the Congregations and the Secretariat of State who reside in Rome. They all know when their turn comes. The Pope likewise grants private audiences to government representatives, cardinals and bishops, who come on official business. It is, of course, his prerogative to receive others in private audience, and these audiences are often given. The *private audience* takes place in the library of the Pope which is a study one flight below his private apartment in the Vatican Palace. *Special audiences* are those in which the Pope walks through a series of rooms adjoining the library and addresses himself to individuals or small groups. *Public or general audiences* are held in one of the large halls of the Vatican Palace, at Castelgandolfo, sometimes in St. Peter's basilica. The pilgrims kneel when the Pope appears and kiss his ring as he walks along the lines

blessing the throng, often addressing a few words to those presented to him by members of his suite. Occasionally he ends the audience by delivering an address and this always attracts world-wide attention.

After the midday meal, retiring for an hour or a little more, the Pope performs a duty which he shares with his bishops and priests: that of reading the Divine Office from his breviary. Following this interlude of prayer and meditation, the Holy Father goes back to his audiences and conferences. Many Popes have broken off work in the afternoon for at least an hour spent in the Vatican Gardens. Dinner around eight o'clock is followed by evening prayers, conversations, reading or discussion.

The activities of such a routine day do not include the even more strenuous duties and unceasing strain upon his energies and endurance which the Pope must often face on the many occasions of great religious functions in which he is the principal figure—pontifical Mass in St. Peter's on Easter Sunday or some other great feast, or canonization ceremonies which are so frequent during the Holy Years. A canonization will often last from 8 A.M. until 1 P.M., including the Mass which the Pope must celebrate fasting, dressed in heavy robes, wearing the cumbrous miter on his head, or the massive triple crown.

Nor have we tried to examine a host of other responsibilities and duties which pertain to his position. He administers the revenues of the Holy See without accounting to any one; and while there is ample assistance for him so far as the routine work in this task is concerned, upon the Pope alone final responsibility and authority rests, and he is constantly obliged to make the most weighty decisions. Moreover, he must rule the State of Vatican City through the Pontifical Commission appointed by him; he must attend the meetings of those Congregations, three in number, of which he is the Prefect; he oversees the religious administration of the diocese of Rome, and of the Roman Province, through his Cardinal Vicar.

Pius XII's day of work differs from the day of Pius XI or Benedict XV or Pius X only inasmuch as the present Pope's temperament differs from theirs and to the extent that modern life imposes an acceleration of activity on everyone including the members of the Curia and the Pope. Pius XII rises at 6:15; the people of his native city call him the earliest riser of Rome. Like

Pius XI he shaves himself, using an electric razor. At 7:30 the Pope enters his private chapel and celebrates Mass, very often assisted by his long-time personal valet, Giovanni Stefanori, who grew up in the shadow of the Vatican and as a child was an altar boy at Saint Peter's Basilica. The Pope's chapel is simple, and contains, besides the altar, a statue of the Madonna, a painting and a priedieu. After his own Mass the Pope often attends a second Mass said by one of his secretaries and, after a simple breakfast, around 8:30 he descends to the second floor and into his private library or study, the apartment in which he holds private audiences. The work begins.

The first prelates to report to him are Monsignor Domenico Tardini, Pro-Secretary of State, and Monsignor Angelo Dell'Acqua, Substitute Secretary of State (the first can be considered his Minister of Foreign Affairs and the other his Minister of Interior). Then the interminable, tiring but important line of audiences and conversations begins; they are carried out in the same way as in the time of his predecessors, with the difference that in our times the problems are more pressing and numerous. In the private library of Pius XII there is a large desk, and beside the desk a smaller table with two telephones. One, gilded and with the papal coat-of-arms, is a gift of the American Telephone and Telegraph Company which installed all the telephones in the Vatican; the other instrument on the table is a simple black dial telephone. Pius XI did not use the telephone often, although he liked to use the dictaphone. Pius XII, however, uses it quite frequently, calling and dialing his collaborators. He never announces himself, but the person whom he calls recognizes at once the voice of the Pope. The Pope calls the outside world too, and one case is well known: In September 1955, when Konrad Adenauer, the Chancellor of Germany whom the Pope esteems highly, became ill, Pius XII personally telephoned to the German ambassador to the Holy See to inquire about the state of Dr. Adenauer's health.

If the morning has not been too busy, the Pope eats his midday meal at 1 P.M., a meal usually consisting of a vegetable soup, one piece of broiled meat or boiled fish and a piece of fresh fruit; all in miniature portions. At 2:30 he takes his daily walk in the Vatican Gardens. He descends from his private apartment into the Saint Damasus courtyard where his car is waiting to take him to the top of the Vatican Hill, and there he walks for

never more than an hour; in certain cases, after an illness, it is only a few minutes. While the Pope walks he does not cease work, but reads official papers or makes notes for a speech. After the walk he returns to his library where he remains until around 6 P.M. when he enters his chapel to say the rosary. His supper ordinarily consists of eggs and vegetables and a piece of bread, whereupon he usually listens to the radio and then returns to his desk in his study to work sometimes until 2 A.M. People walking in St. Peter's Piazza may see his windows which are the only lighted ones in the Vatican Palace. Often he gives not more than four hours to sleep.

The Papal Family

The dignity and authority of the Roman pontificate impose upon it the necessity of independence and a certain ceremony in keeping with its sovereign state. It is not perhaps far-fetched to see a beginning of the Papal Court in the escort of priests and laity who accompanied Pope St. Melchiades (311–14) to the first public council of the Church held at the Lateran, or in the *servientes armorum* attached by Constantine to St. Sylvester (314–15). As the Pope is today the spiritual sovereign of four hundred and eighty millions of peoples from every nation of the earth, his court is a reflection of the catholicity of the Church, and we find in his entourage natives of almost every country, representatives of the great religious orders, and, in general, of all those conglomerate elements that go to make up the universal Church.

The papal court, or the persons surrounding the Roman Pontiff, are known as the Papal Household or Family (*Famiglia*). By this we understand all those ecclesiastics and laymen most intimately attached to the person of the Holy Father and in actual or honorary service in the Apostolic Palaces with positions recognized in the protocol. The following list, however, would create a false impression were it not pointed out that actually only a few of these personages are in the daily service of the Holy See or of the Vatican State. The rest of them are called upon only for solemn functions.

1. Coming first in the Papal Family are the two Palatine Cardinals: the Cardinal Datary and the Cardinal Secretary of State.

2. The next group is called the Noble Antechamber of His Holiness and is made up as follows:

a. The Palatine prelates: the Majordomo of His Holiness; the Master of the Apostolic Camera; the Auditor of His Holiness; the Master of the Sacred Apostolic Palaces.

b. The Master of the Sacred Hospice.

c. The participating private chamberlains, prelates who actually perform daily service around the Pope. These are: the Master Almoner; the Secretary of Papal Briefs; the Secretary of the Cipher; the Sub-Chief of the Datary; the Secretary of Latin Letters; the Cupbearer (*Coppiere*); the Secretary of Embassies; the Guardian of Papal Vestments; the Sacristan of His Holiness, who is also his vicar for Vatican City.

3. The third group is composed of those civilian private chamberlains *participanti*, or actually in the service of the Pope, and who are called *di spada e cappa*, meaning that they have the right to wear cape and sword during solemn functions. These are: the Quartermaster General (*Foriere Major*) of the Sacred Palaces; the Grand Equerry (*Cavallerizzo Major*) of His Holiness; the Postmaster General; the Commander of the Noble Guard; the Commander of the Swiss Guard.

4. This group comprises the Assistants at the Throne (chosen by the Pope among Patriarchs, Archbishops and Bishops); the protonotaries; prelates of the Roman Curia.

5. The following make up the rest of the Pontifical Family:

Domestic prelates.

All members of the Noble Guard.

Private chamberlains.

Honorary chamberlains.

The officers of the Swiss and Palatine Guards and the officers of the Papal Gendarmes.

Private chaplains and honorary private chaplains.

Nonresident honorary chaplains.

Private clerics.

Ordinary pontifical chaplains.

The Apostolic Preacher.

The Confessor of the Pontifical Family.

The Physician of His Holiness.

His valet (*Aiutante di Camera*).

The *Bussolanti.*

Quartermaster (*Decano di Sala*).

The military household of His Holiness consists of the Noble Guard, the Swiss Guard, the Palatine Guard and the Pontifical Gendarmes. The members of the Noble Guard, who are composed of about two hundred members of titled Italian families, rank immediately after the domestic prelates, and the officers of the other three corps after the chamberlains. A detachment of the Noble Guard precedes the Pope when he leaves his apartments and accompanies him in audiences and ceremonies. They are only present as a body on solemn occasions, such as pontifical Mass at St. Peter's, or the occasion of a jubilee. The corps is under the general direction of the Secretariat of State, and as far as daily service is concerned, under that of the Master of the Apostolic Camera. Its leader has the rank of lieutenant-general, and the principal officers of the Noble Guard are also chamberlains of the cape and sword; one of their number is the standard-bearer of the Holy Church—a hereditary duty in the family of the Marquis Patrizi. It is a Noble Guard who carries the skull-cap to newly-elected cardinals residing outside of Rome.

The Swiss Guard (the design of whose colorful costume is variously ascribed to Michelangelo or Raphael), is really Swiss, members of families of the Catholic cantons of their country. They were first recruited by Julius II in the sixteenth century, and in later centuries fought nobly in the cause of the Pontifical States. Since the re-establishment of temporal power in 1929, they have resumed their former functions as guardians of the frontier of the papal domain. They are also guards of the Apostolic Palaces, but may not penetrate farther than the first antechamber. They number about 120 men under command of a colonel, and enlist for five years, after which they return to Switzerland.

The Palatine Guard was founded at a much later date, receiving its title from Pius IX in 1859; it was organized along the line of the old *capoti*, or city militia. These guards are on duty in the service of the antechamber, in parades, pontifical chapels and wherever else the Holy Father is present with ceremony. They are around three hundred in number and belong for the most part to Roman families of the middle class; as a rule they do not reside in the Vatican.

The Papal Gendarmes, on the other hand, who assist in the guard of the person of the Sovereign Pontiff and to the order and safety of the Apostolic Palaces, are lodged in the Vatican with their families. They are especially useful in directing visitors through the labyrinthine halls of the Vatican, and certain of their number are exclusively employed in police service within the City limits.

The Pontifical Chapel

The personages and colleges that in great Church and public ceremonies make a part of the cortege of the Pontiff are called the Pontifical Chapel. They are primarily all those who make up the Pontifical Family and comprise, in order of precedence: the Sacred College of Cardinals; the College of Patriarchs, Archbishops and Bishops assisting at the Throne; the Vice-Camerlengo of the Holy Roman Church; Princes assisting at the Throne (Prince Colonna and Prince Orsini); the General Auditor of the Apostolic Camera; the General Treasurer of the same office; the assessors and secretaries of the Sacred Congregations who are not cardinals; the prelates of the Holy Roman Rota; the prelates of the Secretariat of State of His Holiness; archbishops and bishops who are not assistants to the Papal Throne; Apostolic protonotaries; the prelate Commendatore of Santo Spirito (head of hospital-chaplains of Rome); the Regent of the Chancery; the Abbot *nullius* of Monte Cassino and other abbots and prelates *nullius;* the abbots general of monastic orders and canons regular in the order given in the *Annuario Pontificio;* the generals and vicar generals of mendicant orders; the Master of the Sacred Hospice; the prelate auditors of the Rota; the Master of the Pontifical Palace; the prelate clerics of the Apostolic Camera; voting prelates of the Signatura; private and honorary lay chamberlains; the Consistorial advocates; the private and honorary chaplains and private clerics of His Holiness; the procurator generals of the mendicant orders; the Apostolic Preacher; the Confessor of the Pontifical Family; procurators of the Sacred Apostolic Palaces.

The Ministers assisting at the functions of the Pontifical Chapel are: the Sacristan of His Holiness; the canons of the three patriarchal basilicas who serve as assistant priest, deacon and subdeacons in Pontifical Masses; the Pontifical Choir; acolytes and thurifers; the Clerk of the Pontifical Chapel; the master bearers

of the *Virga rubea* or red rod, so called because of the batons they carry; the custodian of tiaras; the mace-bearers who are generally goldsmiths of Rome (Raphael and Benvenuto Cellini were mace-bearers and the latter modeled and engraved a mace for his own use which may still be seen at the Vatican); the apostolic *cursores* or ushers.

A great many of this vast number of persons, it should be stated again, live outside the Vatican limits. Before great pontifical ceremonies the principal personages in this papal cortège, such as the cardinals, bishops and prelates, assemble in a large chamber called the robing hall, near the vesting room where the Pontiff himself puts on his robes, and take their place in the papal procession in the order given above. So great are the traditions created by the accretions of the ages, and the association of habits based on temporal and spiritual power, that it is difficult to disentangle the different threads of these various offices; but it should be noted that the same person may occupy both a position at the Papal Court and a position in the government of the universal Church.

6 THE CARDINALS

WHILE SUPREME and absolute authority over the government of the Church rests in the hands of the Pope, he is assisted by auxiliaries or counselors and organized bodies entrusted with delegated authority and charged with the gravest responsibilities and duties. Chief among these—the Princes of the Church—are the members of the Sacred College of the Cardinals, more particularly, the cardinals of the Curia. This body is constituted of those cardinals, at present some fifteen in number, who reside in Rome and take a regular part in the administration of the Church.

When there are no vacancies, the Sacred College should number seventy members, the limit having been fixed in 1586 by Sixtus V in recollection of the fact that Moses chose this number of wise men to aid him in the government of Israel. Its origin, however, goes back to the chief personages of the Roman clergy during the first centuries of Christendom. The word cardinal comes from *cardo*, or hinge. It might be said that upon these dignitaries swing the doors of the Church, since it is from among them that the Pope is selected, a turning-point of basic importance. The color of their official robe symbolizes their vow to serve the Church even unto the shedding of their blood.

The Pope chooses the cardinals in all liberty—as he is the supreme legislator of the Church; no canon code can restrain him if he wishes to disregard it. Nevertheless, the Code of Canon Law makes certain restrictions regarding these appointments which reflect the general intentions of the Papacy.

The Three Orders of Cardinals

First of all the cardinals must be priests. Although it had been the general custom for centuries, this was an innovation in the Canon Code of 1917.[1] How then does it happen that there are "cardinal-deacons," and that the members of the Sacred College are divided into cardinal-bishops, cardinal-priests, and cardinal-deacons? In early times the Bishop of Rome had presbyters who helped in his administrative tasks and whose duties generally lay in administrative and charitable fields in seven regions of Rome each containing an edifice (*diaconeria*) for the reception of the poor and close by a church. Once a week these presbyters were called upon to leave their diaconal churches to assist at liturgical functions in one of the principal papal basilicas of Rome, so that they were considered as a part of the papal services. Cardinal-deacons used in reality to be deacons, but the term is today applied to the titularies of the old diaconal churches of Rome. In this connection it is well to recall that the Sovereign Pontiff assigns to every new cardinal, even if he resides far from Rome, one of the Roman churches corresponding to those presided over by the assistants of the Popes of the early ages. With very rare exceptions the cardinal-deacons have always resided in Rome, and assist the Pope—as do a certain number of cardinal-bishops and cardinal-priests—in the administrative work of the Church and in the Roman Congregations. It is usually the dean or head of the cardinal-deacons who burns the voting papers at the conclaves for the election of a new Pope and who later announces the election to the crowd awaiting in the Piazza of St. Peter's.

The cardinal-priests are the successors of the first pastors of Rome and titulary of some Roman church where, even if they reside abroad (as they usually do), their portrait is constantly exposed. A great number of the cardinal-priests have received episcopal consecration, being either the bishop or archbishop of some diocese in another part of the Catholic world, or a former papal nuncio or legate. But there are always a certain number of plain priests among them.

Cardinal-bishops are the heads of the suburban dioceses of

[1] The last member of the Sacred College not to have been ordained was Cardinal Mertel who died in 1899 under the pontificate of Leo XIII. His status was considered almost an archeological curiosity.

Rome. These have been the same from time immemorial, and are as follows: Ostia and Porto, Albano, Frascati, Palestrina, Sabina and Velletri. Although the last of the three categories of cardinals to be established, the cardinal-bishops naturally outrank the other two.

Each of the three orders of cardinals possesses a chief who has special functions, and the chief of the order of cardinal-bishops (who is in fact the oldest in his tenure of the cardinalate and who since the fourth century has been the Bishop of Ostia), is the Dean of the Sacred College. It is this dignitary who first places on the head of the newly-elected Pope the tiara with three crowns.

When a vacancy occurs in the Sacred College, the cardinals of the same order, that is bishop, priest or deacon, also residing in Rome and next to the deceased in standing, have the right to choose between the "title" he holds and the vacant one. The oldest cardinal-deacon may choose the last vacant title among the cardinal-priests, and the oldest cardinal-priest may likewise choose that of the last cardinal-bishop.[2]

Who are Made Cardinals?

There is no age limit for appointment to the cardinalate, but since all cardinals must now be priests, this condition implies another. To be ordained in the Catholic Church, a priest must have completed his twenty-fourth year, and a cardinal-bishop must have passed the age of thirty, this being the minimum canonical age for the episcopal honor. But this rule has not always been in force; the history of the Middle Ages and of the Renaissance shows us mere children wearing the red hat. In the fifteenth, sixteenth, and seventeenth centuries, cardinals of twenty years and even of seventeen and sixteen were not rare. For several centuries, however, the Popes have rarely appointed anyone to the Sacred College not of ripe years and already of prominence for his learning, his virtues and high position in the episcopacy, or among those who have rendered great service to the Holy See in matters of administration or diplomacy.

In terms of the canon code at present in force, the Sovereign Pontiff chooses only men "remarkable for their doctrine, piety

[2] A curious example in our day of a cardinal who has climbed these three steps of this hierarchy is Cardinal Tisserant—now Dean of the Sacred College.

and prudence in the handling of affairs." Ecclesiastics who may not now enjoy the cardinalate dignity are: those of illegitimate birth, fathers of families even when they enter orders after the death of their lawful wives, or the brothers, uncles, nephews and first cousins of any living cardinal. We must repeat: these rules do not bind the Pope in an absolute manner, but they show the general intention of the Church in the matter.

The cardinals are the most important councilors of the Pope, yet the Sacred College of Cardinals cannot be considered as a parliament or senate of the Church in the usual sense because the cardinals do not possess the power of deliberation without the consent of the Pope; they act only as his consultants. They cannot instigate a proceeding which is not wanted by the Pope and they cannot impede the decisions of the Pontiff.

The very idea of the cardinalate, i.e., councilors to the Pope and his aides in the government of the Church, would seem to imply that the members of the Sacred College reside near him in Rome. Such was in fact the ancient custom: all cardinals resided in Curia. After the Great Schism (the period of the anti-popes from 1378–1417) which gave rise to the abuses of accumulative benefices and the abandonment of residence by bishops, numerous cardinals came to Rome to sit in the Curia, but continued to enjoy the revenues of their dioceses. This state of affairs was done away with in the reforms of the sixteenth century—the Council of Trent insisting upon the necessity of prelates charged with the care of souls dwelling among their flock, an obligation stronger than that of residence in the Curia.

Nevertheless, the old tradition that cardinals should remain near the Pope has left its trace in the present Code of Canon Law. First, a cardinal who is also a bishop must have, upon his elevation to the Sacred College, a special dispensation to keep his see, because the promotion to the cardinalate *ipso facto* renders vacant any other position previously filled by the new dignitary. Furthermore, even when dispensed by the Pope from residence in Rome, foreign cardinals once more fall under his power the moment that they put foot in the papal city and may not return home without the positive authorization of the Pontiff. As for the Cardinals of the Curia, the old rule has remained the same; they may not leave Rome without the permission of the Sovereign Pontiff.

The Pope is absolutely free to select the cardinals where he pleases.[3] It is necessary, of course, that there should be a great number of cardinals in Rome, for it is the seat of the government of the Church, of the Sacred Congregations to which are referred all matters of the innumerable dioceses throughout the world, but the Sovereign Pontiff also chooses many foreign cardinals in accordance with the provision of the Council of Trent, session XXIV, chap. 1, which requires that cardinals, in so far as possible, be chosen from all nations.

It is not, however, for political reasons that the matter of "representation" in the Sacred College is of interest to the Holy See. There are far higher, more spiritual matters involved than those of the political sphere. The ideal of the universal Church, in which all races and all nations are unified by their allegiance to its spiritual and moral teachings, dominates the world action of the Papacy. The fact that Rome has been for two thousand years the Sacred City of the Church explains why the majority of the Popes and cardinals have been Italians. Nevertheless this fact does not affect the principle that all other nations should take part in, and share, the labors of administering the high command of the Church.

Upon the death of Gregory XVI (1846), there were eight foreign cardinals; Pius IX, in the thirty-two years of his pontificate, created 123 cardinals, choosing fifty-one outside of Italy—at his death in 1878 there were twenty-five foreign Eminences. There were also twenty-five on the death of Leo XIII in 1903 (one from the United States, Cardinal McCloskey) in contrast to thirty-nine Italian cardinals. In 1914, on the death of Pope Pius X, there were thirty-two Italian cardinals and twenty-five foreign cardinals (by this time three from the United States—Cardinals Farley, Gibbons and O'Connell). In 1915 the usual proportions were reversed: twenty-nine Italian cardinals and thirty-one foreign cardinals. During the reign of Pius XI at one time the division was

[3] There are certain episcopal sees whose incumbent is traditionally connected with elevation to the cardinalate, although in each case it depends on whether the Popes wish to consider this tradition or not. Such bishoprics are: In the U.S.A., New York; in Italy, Turin, Venice, Milan, Florence, Palermo, Naples; in France, Paris, Toulouse, Marseilles; in Belgium, Malines and Antwerp; in Spain, Toledo; in Portugal, Lisbon; in England, Westminster; in Ireland, Armagh; in Germany, Munich and Cologne; in Hungary, Strigonium; in Poland, Cracow.

equal: thirty-two Italians and thirty-two foreigners (it is rare that all seventy cardinalates have titularies, for vacancies occur rapidly in the ranks of the Sacred College, as many as ten being often vacant). However, in the two consistories of February, 1946 and January, 1953, Pius XII, in elevating a greater number of non-Italians to the cardinalate, wished to stress the supranational character of the Church, and declared on the second of these occasions: "What has guided us in the choice of new cardinals is the care that your Sacred College should be, in so far as possible, a living image of the entire Church, whose noble Senate it is called; indeed the Catholic Church . . . is stranger to no nation, to no race; it belongs to all and embraces all in the same charity and the same solicitude."

Pius XII was the first Pope to provide all the continents, including Australia, with cardinals. The *Annuario Pontificio* of 1956 shows sixty-two members of the Sacred College, twenty-one Italians and forty-one foreigners, among them four from the United States: Cardinals Stritch, Mooney, Spellman and McIntyre.

Nomination of Cardinals

Under the present procedure, promotions to the cardinalate occupy three consistories of the Church: the first and third secret, the second public. It was formerly the custom of the Pope to consult each existing cardinal before these promotions, but modern Pontiffs choose their cardinals in all independence and are not obliged to consult the Sacred College. When the Sovereign Pontiff has made his choice, he assembles the first secret consistory, makes an address announcing the names of those he proposes to elevate to the red hat, and then says as a matter of form: "*Quid vobis videtur?*" or, "How does it seem to you?" This question receives no reply, the cardinals simply rising to express their assent. The Pope then pronounces the formula: "Therefore, by the authority of Almighty God, that of the Apostles Peter and Paul and Our own, we create X . . . Cardinal of the Holy Roman Church."

It sometimes happens that the Pope nominates a cardinal without at once proclaiming his name in consistory, this being done when certain considerations, especially those of a political nature, make it advisable to keep such a selection secret until a more opportune moment. In such cases he announces in the first secret

consistory when creating other cardinals in the usual manner, that there are one or more others whom he reserves *in pectore*, "in his breast," in Italian "*in petto*." This reservation *in pectore* confers no immediate right on the interested person; the Pope may even change his mind, and should he die before making public his choice, even if it is in writing and known to his successor (as a matter of fact, the Sovereign Pontiff usually gives the name of this new cardinal in a closed envelope into the keeping of one of his confidants), the latter is not bound by it. There is no doubt that some cardinals *in petto* have never received the red hat, if indeed they ever knew of their secret dignity. The only effect of the Pope's reservation is to date the appointment of the cardinal concerned back to the time of his silent creation at the consistory in which the matter was first mentioned. The advantage of the procedure is to give precedence in the Sacred College to personages engaged in delicate work highly useful to the Holy See which might be frustrated by a premature announcement of their elevation to the cardinalate.

Notification of Election

In the usual course of events, the news of their election following the papal announcement in consistory, is conveyed to the new cardinals by a *biglietto* of the Papal Secretary of State. Shortly thereafter a master of ceremonies of the Vatican, wearing a violet cape, comes to notify them of the hour when the pope will bestow upon them the red biretta. This ceremony takes place in the Sala Reale of the Vatican in the presence of the other cardinals, and is not to be confounded with the presentation of the red hat at a public consistory. At the end of the minor ceremony, a dignitary of the pontifical court also remits the skullcap (*zucchetto*) to the new cardinal who, returning to his residence, receives the visits of high ecclesiastical dignitaries, the papal nobility and the diplomatic corps and other personalities of the papal court. The older cardinals do not make these visits but send their gentlemen.

If the newly-elected cardinal lives away from Rome, the biretta is carried to him by a special ablegate. The ceremony of bestowing the biretta in these cases takes place according to prescribed rules and in certain countries in the presence of the chief of the State. Cardinal Ceretti, who was papal nuncio in Paris in 1925, re-

ceived the biretta at the presidential residence of the Elysée in the presence of M. Gaston Doumergue, a Protestant president, who not being able canonically to perform the ceremony himself, had the biretta bestowed by Cardinal Dubois, archbishop of Paris. The red hat, however, may not be sent in this manner and is only given by the Holy Father himself. Cardinals created abroad should go to Rome for it within the year, and it is granted at the first consistory following their arrival. The red skullcap is directly transmitted to a foreign cardinal by a member of the Noble Guard who has made the trip for the purpose.

The traditional ceremonies connected with the bestowing of the biretta or the red hat itself are honored by the Church when possible, but they are not considered essential when some major hindrance exists. Archbishop Stepinac of Yugoslavia was created cardinal at the consistory of 1953, but to this date has been unable to receive his cardinal's hat or biretta, because although the Communist authorities have released him from imprisonment, he has since been confined to a village which he is not permitted to leave. He is nevertheless considered a cardinal of the Holy Roman Church. Earlier, in 1946, it was impossible for a member of the Noble Guard to take even the *zucchetto* to Cardinal Mindzenty of Hungary, for the simple reason that no representative of the Pope and very few foreigners of any kind were granted permission to enter the countries behind the Iron Curtain. The Cardinal was, however, able to reach Rome in time for the consistory and the bestowal of the red hat by the Pontiff.

Receiving the Red Hat

In the usual procedure for cardinals residing in Rome, the first secret consistory takes place on a Monday; on the following Thursday the public consistory is held for the formal reception of the red hat according to more than seven-hundred-year-old rites established by Pope Innocent IV. A few moments before the opening of the assembly, the newly-elect take the customary oaths in the Sistine Chapel before three cardinals—the heads of the orders of bishops, of priests and of deacons—oaths prescribed by Popes Julius II, Pius V, Sixtus V and Gregory XV.[4] The public consistory that follows was formerly held in the Sala Regia or

[4] This ceremony also on rare occasions may take place outside Rome, and it is then the apostolic nuncio who presides.

Hall of the Consistory, but in 1946 and 1953 the red hat was bestowed by Pius XII in St. Peter's Basilica where the papal throne was installed at the end altar of the great apse.

Now robed in purple, each of the new cardinals approach the throne accompanied by the two senior members of the Sacred College. Three times the new Princes of the Church bend their knees before the Sovereign Pontiff, kissing his foot, his hand, and finally receiving from him the double kiss of peace, which they in turn give to each of their colleagues. The new cardinals next take their place among the members of the Sacred College, but whereas the latter have on their heads only their skullcaps, the new cardinals wear the biretta to mark the fact that they are not yet part of the consistory. Then shortly after, they again proceed to the pontifical throne and kneel before the Pope. With his own hand he places the hat upon each cardinal, pronouncing the following formula: "For the glory of God Almighty and the ornament of the Holy and Apostolic See, receive the red hat, the special insignia of the Cardinal's dignity; by this is signified that even to death and the shedding of blood you should show your courage for the exaltation of the holy Faith, the peace and tranquility of Christian peoples, and the maintenance, increase and safeguard of the Holy Roman Church."

At the secret consistory in the Sistine Chapel immediately following the public ceremony, takes place the interesting "opening and closing of the mouth" of the new cardinals, the vestige of a more ancient custom whereby a longer space of time occurred between the *occlusio* and the *aperitio oris* and the new cardinals went through a certain period of waiting, or a novitiate, before actually giving their opinions in consistory or the meetings of congregations. At the present time, however, the Pope commences the meeting of the second secret consistory by saying: "We close your mouth so that neither in consistory, nor in the congregations, nor in other functions as Cardinal can your advice be given." Then after a short pause, he says: "We open your mouth, so that in consistory, in congregations and in other functions as Cardinal you may give your advice."

The Pope then places upon the finger of the new cardinal a sapphire ring and indicates to him the name of the Roman church of which he is to be the titulary—a purely nominal charge, for the Cardinal Vicar of Rome is in reality responsible for the clergy of

the church in question. As we have seen, however, every cardinal must have such a church, and in addition to having his portrait exposed there, he sends to it alms, very often of considerable amount.

The Cardinal's Dress

We commonly think of a cardinal robed from head to foot in brilliant red robes.[5] Now, with the sole exception of the red skullcap and biretta, the cardinals appear most often in other garb, and they wear their red cassocks only at great ecclesiastical ceremonies when they are completed by the *cappa magna*, a magnificent mantle of scarlet silk, with opening for the head and with a cape of white ermine and a train [6]—a beautiful and splendid costume, the creation of a poet in color. In Advent and Lent, or in times of mourning for a Pope (that is, during the time of the vacancy of the Holy See) cardinals wear violet robes, being then distinguished from simple bishops only by red buttons and trimmings. But red or violet, these cassocks are worn only at ecclesiastical ceremonies. The street dress of a cardinal in Rome consists of a black cassock with red bindings and buttons, a red girdle and red hose, and a black hat of the size usually worn by clerics, with red and gold band and tassels. At receptions and gala visits, this costume is completed by a great cape of red moiré silk, to which we may add the red cap the cardinal always wears. In his own palace or apartments he wears this cap, leaving his biretta on a silver platter in the antechamber to show that he is at home.

To repeat, the cap and biretta are the only distinctive details common to all members of the Sacred College, for cardinals belonging to religious orders retain the costume of their religious

[5] In Rome visitors are sometimes confused by the appearance of the students of the Germanic College, familiarly called by the Romans "shrimps" or *gamberi cotti*. It is true that they wear red, but their cassock is of a different shade from that of a cardinal—being quite frankly carmine—and it carries a black girdle. The story is that in days gone by these young clerics were so turbulent that they were given this brilliant and conspicuous garb in order to be more easily watched by the police.

[6] The length of their train was halved within recent years by Pius XII as part of a move to simplify the costumes of the cardinals. In the same *motu proprio* he decreed that trains be no longer worn on the red or violet cassocks and that the violet robes worn in penitential seasons should henceforth be of wool and not of silk.

family—a Benedictine cardinal remains clothed in black, a Franciscan in gray (the primitive color of the Franciscans, since exchanged for brown or black by all members of the order save those who are bishops and cardinals).

The "pontifical hat" of the cardinals conferred by the Pope at the public consistory is not worn but figures only on the following occasions: at the creation of the cardinal; on his death when it is placed at the foot of his bier; at his funeral when it is carried usually by his valet, and finally it is hung from the roof of the choir of his cathedral above his tomb, where it remains until it falls to dust. (Thus we may see in St. Patrick's Cathedral in New York three red hats suspended from the ceiling above the sanctuary.)

There are many expenses connected with the cardinal's office, not only for his wardrobe, which is no trifling matter even with the simplifications made by the Pope in recent years, but many others. These are first encountered at the moment of his elevation, then upon receiving the red hat, and again at the time of his formal induction. He makes a substantial contribution to the Congregation of the Propaganda whose long-standing privilege it is to provide him with his sapphire ring; this contribution, often of sizable amount, is destined for the support of the missions. However, the largest financial contribution is usually that made to his titular church in Rome which is often very ancient and in need of repair. Cardinal Spellman, for instance, has made substantial offerings for the restoration of his titular church, Sts. John and Paul.

The cardinals engaged in pastoral work outside Rome live in their own dioceses and have other sources of income. But the cardinals of the Curia—at present fifteen in number—are not in this position. A few of these have wealthy families or have money in their own right, but this is not always the case and sometimes they are without any personal funds. They must keep up a certain standard of living, and be decently lodged in an apartment or house with a cardinal's throne and chapel. There must be a chaplain and a gentleman-in-waiting to attend them at Vatican functions.

How are these expenses met? Since the Sacred College is a legal entity and has possessions of its own, the cardinals were earlier paid a salary from its funds, an amount supplemented by

the Pope when this income was insufficient. This was called the *piatto cardinalizio* or the "cardinal's plate." At present the cardinals residing in Rome receive a monthly stipend from the Administration of Ordinary Assets of the Holy See which is a modern office of financial and bureaucratic experts functioning under a Cardinalate Commission.[7] This sum, however, is hardly enough to cover all their expenses, and they receive a smaller sum from the various papal bureaus to which they are attached. Even so, the most rigid economy must be practiced by many of their number.

A Cardinal's Privileges

Among the ecclesiastical privileges of the cardinals are the following: They may hear confessions everywhere and absolve from censure, except in cases reserved to the Pope in a special manner, or which would involve the violation of the secrecy of the Holy Office; they may choose any priest as confessor for themselves or their intimates; preach anywhere without the authorization of anyone; celebrate Mass anywhere they choose; officiate pontifically with cross and miter, throne and baldachin, even when they are not bishops and without notifying the bishop of the place unless the ceremony is to take place in his cathedral; consecrate churches, altars, bless abbeys, give confirmation and confer minor orders even if they have not themselves received the episcopal consecration. They take precedence over bishops and archbishops, patriarchs and nuncios of the Holy See. Since 1630, cardinals have borne the title of "Eminence," and in the international protocol they enjoy the rank of royal princes given them by the Congress of Vienna (1815), and they may treat with rulers on a basis of equality. They are not allowed to use their episcopal staff in the presence of the Pope, for since he is the Bishop of Rome, the privilege of the episcopal staff is reserved only to him; bishops residing in Rome may use it only at the benediction at afternoon vespers or when a new bishop is consecrated.

Their greatest prerogatives, however, are the election of the Pope[8] and participation in the general government of the Church. For we must not forget that the essential and original role of car-

[7] See pp. 138–42.

[8] At this time the Dean of the Sacred College has the quite nominal prerogative of ordaining the newly-elected Pope if he has not yet received Holy Orders and of consecrating him if he is not already a bishop; more pertinent to our day it is the Dean who asks a newly-elected Pope whether he ac-

dinals is to act as "councilors born"—the extraordinary privilege, not generally known, of reporting authentically words pronounced before them by the Sovereign Pontiff. But this is a right that is seldom exercised.

Consistories

A consistory is an assembly of cardinals presided over by the Pope: a consultative assembly where even a majority of votes does not carry an obligatory effect, and whose deliberations are simply to enlighten the Pontiff who alone makes the decisions. (The name "consistory" originally designated an assembly of the dignitaries of the Roman Empire under the chairmanship of the emperor and was later adopted for the consultative assemblies of the Popes.) Until 1870 the consistories were frequent and regular and many difficult matters were taken up and examined by them. But since the creation of the Sacred Congregations and the resulting division of work among them, much of this is done in the ordinary routine of the various bureaus of the papal government. Nowadays the consistories are no longer organs of government and have become simple ceremonies; the cardinals rarely reply to the Pope's formal request for advice, their presence really serving to give more weight and dignity to the words and actions of the Pope.

Nevertheless, all the forms of the ancient consistories are retained. The day before, the cardinals are informed by a pontifical *cursor* of the hour of the assembly. They assemble at the stroke of an enormous clock, mentioned in various liturgical ceremonies as *campana magna consistorialis*. When the cardinals have taken their places in the hall, the Pope enters accompanied by his prelates. At the end of a moment the "guardian of the consistory" says, "*Extra omnes*" or "All out," and the Holy Father remains alone with his council. The supreme governing body of the Church is in session.

Ordinarily the Pontiff addresses them in Latin upon some important ecclesiastical matter, such as the relations of the Holy See with a particular country, the signing of concordats, or the matter of some special field of Catholic action. Or he announces the names of legates appointed by him to represent him at some ceremony

cepts the election. It is the privilege of the first cardinal deacon to announce the election of a new Pope to the people assembled in St. Peter's Square.

or congress. If there are any, he proclaims new cardinals. In the case of a Holy Year, the Pope also announces in this address the date of its opening and he designates the cardinals who will solemnly open the "Holy Door"—ordinarily walled up in the walls of St. Peter's Basilica. This pontifical address is usually given to the press, but sometimes publication is forbidden by the Holy See and silence imposed upon his auditors of the Sacred College.

Occasionally in one of the secret consistories the Pope makes some such appointment as that of the Chamberlain or Treasurer of the Sacred College; should the post of Chancellor or that of Camerlengo of the Roman Church become vacant, it is in these secret consistories that a successor is named. These appointments are entirely at the discretion of the Pope. During the last years of the reign of Pius XI it was Cardinal Pacelli who held the title of Camerlengo of the Holy Roman Church. After his election Pius XII did not appoint a new Camerlengo; some of his functions may be exercised by the Vice Camerlengo of the Holy Roman Church, who is not a cardinal.

The Holy Father then reads the list of promotions of archbishops and bishops made since the last consistory, the Cardinal Chancellor recording them as secretary of the council. All these appointments and promotions are concluded by the formula we have already seen, "*Quid vobis videtur?*"—but the reply is known in advance, the cardinals simply rising and bowing in assent.

An exception in this matter occurs in the case of secret consistories dealing with causes of beatification or canonization. The Sovereign Pontiff here turns the word over to the Cardinal-Prefect of the Congregation of Rites (q.v.); when the life, virtues and miracles of the candidates to liturgical honors are made known, the advice of each cardinal is asked. As these questions are so long and thoroughly examined beforehand, it usually happens that the reply is *placet* (agreed), but, in principle, the cardinal may reply in the negative.

In the secret consistory the Pope accords the pallium to patriarchs and metropolitans recently promoted, also to archbishops whom he wishes to honor in this way. At these times, the cardinals are also allowed to vote for another "title" for themselves, or for a vacant seat as cardinal-bishop. Sometimes two secret consistories take place in the same week, the second having especially as its

object the "opening and closing of the mouth" of new cardinals, the bestowal of the rings and their titles to a Roman church.

The public consistories are conducted with far more pomp and are attended not only by the cardinals, but by auditors of the Rota, prelates of the Signatura, masters of the Sacred Palaces, chamberlains, etc. In addition to the giving of the red hat to cardinals and the cross to legates charged with certain missions, matters of canonization are also taken up in these assemblies. The consistorial advocates, mostly laymen, plead in Latin the cause of their heavenly clients. Of course, the great bulk of investigation in these matters has been done elsewhere, but every beatified person in instance of canonization must have his cause pleaded in three separate public consistories, and one can say that these pleadings take up more time in these assemblies than anything else, although they are not allowed to continue uninterruptedly and are distributed among the other proceedings.

To describe this procedure: at a given signal, the advocates advance in a body, accompanied by the secretary of the Congregation of Rites, before the throne of the Pope, and one of them begins his discourse. Shortly after the master of ceremonies stops him and a group of cardinals leave the hall to seek in the chapel adjoining the newly-created cardinals about to receive the red hat. The advocate takes up his address after their departure, and is interrupted again when they return, and so on. Moreover, the advocates do not go unchallenged; the Promoter of the Faith who fills the role in beatifications and canonizations, of "devil's advocate," calls attention to various proscriptions in the papal bulls, and the Pope usually returns the matter for further study and report by the Congregation of Rites.

Beside the secret and public consistory, there is a semi-public one, much rarer and usually preceding the liturgical solemnities of canonization. It is not open to the public but attended, in addition to members of the Sacred College by other interested prelates, such as archbishops, patriarchs and foreign ecclesiastical dignitaries often in great numbers in Rome at these times, especially when the cause of some saint of their nation is under consideration.

The only matter taken up at the semi-public consistory is the approaching canonization, the Sovereign Pontiff wishing to have a last and solemn consultation in the matter. Generally the

result is a foregone conclusion by this time; nevertheless those attending are allowed to give their free opinion, replying by *placet* or *non placet*. After the consultation, the Pope usually announces the date when the formal ceremony of the canonization or beatification will take place in the Basilica of St. Peter's.

We may sum up by saying that formerly the actual business of the government of the Church was conducted in the consistories, but since the foundation of the Sacred Congregations, the cardinals collaborate with the Pope in the measure that they take part in the work of these bodies. Every Congregation is headed by a cardinal, as well as most of the Offices and two of the Roman Courts (the Holy Roman Rota is the only tribunal which is not presided by a cardinal, nor has the Rota cardinals among its judges). Furthermore, every Congregation counts several cardinals among its members; as a matter of fact, the cardinals are really the members, the other functionaries simply acting as their aides or auxiliaries.

As soon as the Pope has conferred the red hat on a cardinal, he assigns him to one or more of these departments—even foreign cardinals living away from Rome are so assigned, although their duties are merely nominal. We will now take up the actual division and work of the Congregations, Offices and Tribunals of the Roman Curia.

7 THE ROMAN CONGREGATIONS

IT IS ESTIMATED that there are about 480,000,000 people over whose spiritual interests the Catholic Church today has jurisdiction. These Catholics are distributed among all the races and nations and countries of the earth, and embrace the extremes of human culture and mental development. In some lands Catholicism has been organized for nearly two thousand years; in others, it is gaining its first converts; in others again it is recovering strength lost in the past; in still others it is losing ground or is being persecuted.

Everywhere, however, there are continually arising problems affecting the highest spiritual interests of human beings, which must be referred to the supreme authority of the Church for study and settlement. For, according to the Catholic doctrine, which binds together all this multitude, every man, woman and child has a personal work to do, a strict duty, which is superior to all other human works or duties: namely, the work of saving his soul and of obeying the laws of God as revealed by Him, and administered in this world by His Church. The practical problems which arise out of this primary obligation differ enormously, but all of them—whether it be the final determination of a dogma of the Faith, or a minor detail relating to ritual, or the business affairs of a missionary station—are connected logically and, for a Catholic, essentially, with the primary spiritual purpose of salvation.

Two other points should also be borne in mind when considering the organization of Church. First, that the Revelation

delivered to the Church by Christ cannot in any way be changed, subtracted from, or added to. It is absolutely immutable. It must be held intact for all time. But, second, the circumstances of time and space, the growth or the decline of temporal things—nations, systems of secular government, social institutions, schools of philosophy, the discoveries of physical science—are continually changing. Therefore, the instrumental agencies of the Church must be competent to serve the immutable things faithfully yet flexibly, and in accordance with circumstances. In the highest and most accurate sense of the words, they are expedients. Each branch of the Church's machinery is designed for the service of souls, and its decisions are neither quick nor haphazard, for time is taken to become acquainted with each problem and the person who presents the problem.

No Catholic, of course, makes the claim for the Church that its operating organization is perfect, either as a whole, or in any of its parts, or that the organization cannot be changed or improved. Indeed, the whole history of the Church is in one sense the record of the ups and downs, the partial successes, and the many failures of the human servants of the Church in the never-ending effort to implement its spiritual forces more and more effectively, or to reform its organization and modes of action.

When, however, we gain some insight into the almost overwhelming gravity and complexity of the problems and affairs which must be administered by the Pope and his counselors, it is more and more evident that the organization through which they work is at least the equal of, if not superior to, any existing governmental or business organization. It has been built up slowly through twenty centuries upon elements existing prior to the birth of the Church itself. Some of these elements were taken over from the Jewish ecclesiastical system; others from the Roman (and pagan) religions and civil methods; all were adapted to the new and absolutely unique purposes of the Christian Church. Thus, changing as to details, or to meet new developments of human society as they arose, the most ancient customs and traditions of humanity are commingled with the most modern devices in the present mechanism of the Church in action. But when the Pope uses the radio to communicate a message with his own voice which is heard by millions simultaneously in many parts of the earth, the doctrine upon which that message is

grounded will be identical in essence with the doctrine which guided some Pope in the days of Nero when he sent a message, laboriously written on parchment, by a messenger who was obliged to walk hundreds of miles to some group of the faithful in Asia Minor.

Let us now turn to the next most important element in the governance of the Church in action: the Roman Congregations. These are twelve in number, as follows: Congregation of the Holy Office; Consistorial Congregation; Congregation for the Oriental Church; Congregation of the Sacraments; Congregation of the Council; Congregation of Religious; Congregation for the Propagation of the Faith (or Propaganda); Congregation of Rites; Congregation of Ceremonies; Congregation for Extraordinary Ecclesiastical Affairs; Congregation of Seminaries and Universities; Congregation of the Basilica or Fabric of St. Peter's.

Generally speaking, the matters brought to these congregations are petitions dispatched to Rome from dioceses or religious orders or missionary organizations or individual Catholics from all parts of the world, requesting authoritative decisions of disputes or problems which have not been satisfactorily disposed of by the diocesan or local courts or authorities. When such a petition, usually accompanied by other documents offered in evidence, is received by one of the congregations, it is first examined by the secretary, or assessor, to see if it is properly the business of his department. If not, it is transmitted to one of the other congregations. If it is of a contentious nature, the congregation does not deal with it: such questions are referred to the tribunals, for only the Congregation of the Holy Office possesses judicial as well as administrative powers.

This decision is not always simple; it is often difficult to draw a line between the domain of administration and that of justice. Much depends on the state of mind of the parties in dispute. For example, if a pastor considers himself wronged in some matter by the members of a religious order who serve a hospital situated in his parish, and the case cannot or, in fact, has not been settled by the higher authorities of the diocese, the pastor will petition the intervention of the Congregation of the Council. If the pastor and the religious align themselves as adversaries, the affair is of a judicial nature. In this case they must have re-

course to another system, not a part of the work of a congregation: testimony of witnesses and lawyers' pleas. In other words, the canon law must be applied. On the other hand, if the parties, without relinquishing any of those rights which they consider belonging to them, should simply ask that the controversy be examined by the congregation and settled, the congregation will deal with the affair. The judiciary and administrative are less opposed on the basis of the question than by the manner in which the interested parties make their appeal. Although a congregation does not admit a petition when it foresees a danger of judicial process, it may always refer a matter to a tribunal when in the course of the study of the question difficulties arise which could not at first be foreseen. When, in any particular case, it is decided that the matter does not come within the jurisdiction of the tribunals, it remains to be seen whether or not it should be referred to another congregation.

The Roman Congregations do not publish all their decisions. An enormous number of these have no interest whatever except to those who solicit them. But if they contribute to the interpretation of some point of canon law or are of interest in jurisprudence, they are published in the *Acta Apostolicae Sedis*, created by the Apostolic Constitution *Promulgardi* of Pius X in 1908. This is really the official organ of the Holy See (not to be confused with the *Acta Sanctae Sedis*, a private enterprise that existed prior to 1865). Those receiving this bulletin possess the exact and official text of a pontifical document. When a decision should be published the prelate who is secretary or assessor of the congregation communicates the text, signed by him, to the editorial staff of the *Acta*, and the latter is responsible for its correct printing by the Vatican Press.

Until 1908 it was impossible to have direct access to the congregations. It was necessary to utilize the good offices of an accredited agent or "expeditor," before the Dataria, or the Apostolic Chancery. Papal regulations aimed at the activities of these agents show that they have not always been free from the reproach of exploiting their clientele. However, the system had its good points, because it spared the congregations much trouble, especially correspondence inevitable for persons who were not acquainted with the practices of the Curia and the information which must be furnished them. But it offered many inconven-

iences, especially that of imposing additional expense on the petitioners.

It is always difficult to attack the privileges of a corporation; much more so to suppress its monopoly. Pius X had the courage to operate this reform. A few lines of the constitution *Sapienti consilio* suffice: "The door of the congregations are open to all the world, the exclusive privilege of the apostolic expeditors is abolished."

At present, therefore, all Catholics have the right to present a request directly to the congregations. In practice, however, almost every bishop has a regular agent, employed for all matters except those which the bishops wish to treat directly. Private persons, priests or laity, unless they are able to take advantage of the good offices of a friend residing in Rome, ordinarily address their petition to their own diocesan administration to have it forwarded to its correct destination. In any case, before dealing with any petition, the congregations address themselves as a matter of principle to the bishops from whose diocese the request emanates. It is therefore better that the latter should give his opinion at once in transmitting the request.

With these general facts concerning the work of the Roman congregations in mind, let us now briefly consider the congregations separately.

Supreme Sacred Congregation of the Holy Office

This congregation, one of the three of which the Pope himself is the prefect, holds the highest rank in the Curia because it possesses the supreme jurisdiction over matters of "doctrine, of faith and of morals." The adjective "Supreme" officially appears since 1927 in the name of this Congregation. Historically, it stems from the "Supreme and Universal Inquisition" set up by Pope Paul III in 1542, which in turn was a development of ecclesiastical legislation growing up from the earliest ages of the Church. The positive suppression of heresy—the denial of truth —by ecclesiastical and civil authority in Christian society is as old as the Church itself. The right and the duty to do so springs, according to Catholic teaching, from two facts. First, that true religious belief is something objective, the gift of God, and therefore outside the realm of free, private judgment; second, that the Catholic Church, the divinely appointed custodian of

true religious belief, is "a society perfect and sovereign, based substantially on a pure and authentic Revelation, whose first and most important duty must naturally be to retain unsullied this original deposit of faith." [1] No claim of the Catholic Church is more strongly disputed by those who deny or oppose her authority, and by them the instrument of the exercise of that claim, the Inquisition, is the most strongly condemned of all the modes of the Church's action. Into the controversy over this matter this book cannot enter, our purpose being here, as elsewhere, to confine ourselves to describing—not explaining nor defending—as plainly and as briefly as possible, the animating principle of the various main departments and agencies of the Catholic Church in action.

The old papal Inquisition was a loose organization extending throughout the Christian world with innumerable personnel, its tribunals generally entrusted to Dominican and Franciscan friars. The "Supreme and Universal Inquisition," founded by Paul III, consisted of a central bureau in Rome, formed of a restricted number of cardinals charged with the task of guarding Christian doctrine throughout the world, and was in general respects, despite many modifications of procedure since the sixteenth century, the direct origin of the Holy Office of today.

In one respect, the Holy Office differs from all the other congregations in that it exercises both judicial and administrative powers, while the others have only administrative power, or, at least, may only use judicial power at the request of the parties interested. Thus, the Holy Office in dealing with all matters which directly or indirectly concern faith or morals, will not only judge heresy and the offenses that lead to suspicion of heresy, but, where it pronounces an adverse judgment, will also apply the canonical punishments incurred by heretics and schismatics.

If anyone, speaking for the Catholic Church, departs from its orthodox teachings he is likely sooner or later to be denounced to the Holy Office.[2] A recent case occurred in 1949, when a question was put before the congregation in regard to the interpretation of the axiom: "Outside the Church there is no salvation."

[1] See *Catholic Encyclopedia*, article "Inquisition," vol. VIII, pp. 26–38.

[2] If he fails to recant, he is subject to excommunication, which means he cannot receive the sacraments or participate in any activity of the Church, and he is ostracized by believers. If he is a priest he is unfrocked and deprived of his post and emoluments.

At that time the Supreme Sacred Congregation of the Holy Office made the following decision, which was sent in form of a letter to Archbishop Cushing of Boston, Massachusetts:

This Supreme Sacred Congregation has followed very attentively the rise and the course of the grave controversy stirred up by certain associates of "St. Benedict Center" and "Boston College" in regard to the interpretation of that axiom: "Outside the Church there is no salvation."

After having examined all the documents that are necessary or useful in this matter, among them information from your Chancery, as well as appeals and reports in which the associates of "St. Benedict Center" explain their opinions and complaints, and also many other documents pertinent to the controversy, officially collected, the same Sacred Congregation is convinced that the unfortunate controversy arose from the fact that the axiom "Outside the Church there is no salvation," was not correctly understood and weighed, and that the same controversy was rendered more bitter by serious disturbance of discipline arising from the fact that some of the associates of the institutions mentioned above refused reference and obedience to legitimate authorities.

Accordingly, the Most Eminent and Most Reverend Cardinals of this Supreme Congregation, in a plenary session, held on Wednesday, July 27, 1949, decreed, and the August Pontiff in an audience on the following Thursday, July 28, 1949, deigned to give his approval, that the following explanations pertinent to the doctrine, and also that invitations and exhortations relevant to discipline be given:

We are bound by divine and Catholic faith to believe all those things which are contained in the Word of God, whether it be Scripture or tradition, and are proposed by the Church to be believed as divinely revealed, not only through solemn judgment but also through the ordinary and universal teaching office (Denzinger, n. 1792).

Now, among those things which the Church has always preached and never ceases to preach is contained also that infallible statement by which we are taught that there is no salvation outside the Church.

However, this dogma must be understood in that sense in which the Church herself understands it. For, it was not to private judgments that Our Saviour gave for explanation those things that are contained in the deposit of faith, but to the teaching authority of the Church.

Now, in the first place, the Church teaches that in this matter there is question of a most strict command of Jesus Christ. For He explicitly enjoined on His Apostles to teach all nations to observe all things whatsoever He Himself had commanded (Matt. 28:19–20).

Now, among the commandments of Christ, that one holds not the least place by which we are commanded to be incorporated by Baptism into the Mystical Body of Christ, which is the Church, and to remain united to Christ and to His Vicar, through whom He Himself in a visible manner governs the Church on earth.

Therefore, no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman Pontiff, the Vicar of Christ on earth.

Not only did the Saviour command that all nations should enter the Church, but he also decreed the Church to be a means of salvation, without which no one can enter the kingdom of eternal glory.

In His infinite mercy God has willed that the effects, necessary for one to be saved, of those helps to salvation which are directed toward man's final end, not by intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when those helps are used only in desire and longing. This we see clearly stated in the Sacred Council of Trent, both in reference to the Sacrament of Regeneration and in reference to the Sacrament of Penance (Denzinger, nn. 797, 807).

The same in its own degree must be asserted of the Church, in as far as she is the general help to salvation. Therefore, that one may obtain eternal salvation, is not always required that he be incorporated into the Church actually as a member, but it is necessary that at least he be united to her by desire and longing.

However, this desire need not always be explicit, as it is in catechumens; but when a person is involved in invincible ignorance, God accepts also an implicit desire, so called because it is included in that good disposition of soul whereby a person wished his will to be conformed to the will of God.

These things are clearly taught in that dogmatic letter which was issued by the Sovereign Pontiff, Pope Pius XII, on June 29, 1943, "On the Mystical Body of Jesus Christ" (A.A.S., Vol. 35, an. 1943, p. 193 ff.). For in this letter the Sovereign Pontiff clearly distinguishes between those who are actually incorporated into the Church as members, and those who are united to the Church only by desire.

Discussing the members of which the Mystical Body is composed here on earth, the same August Pontiff says: "Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed."

Toward the end of this same Encyclical letter, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, he mentions those who "are related to the Mystical Body of the Redeemer by a certain unconscious yearning and desire," and these he by no means excludes from eternal salvation, but on the other hand states that they are in a condition "in which they cannot be sure of their salvation" since "they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church" (A.A.S., loc. cit., 243).

With these wise words he reproves both those who exclude from eternal salvation all united to the Church only by implicit desire, and

those who falsely assert that men can be saved equally well in every religion (cf. Pope Pius IX, Allocution *Singulari quadam* in Denzinger, nn. 1641, ff.: also Pope Pius IX in the Encyclical letter *Quanto conficiamur moerore* in Denzinger, n. 1677).

But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. Nor can an implicit desire produce its effect, unless a person has supernatural faith: "For he who comes to God must believe that God exists and is a rewarder of those who seek Him" (Hebrews 11:6). The Council of Trent declares (Session VI, chap. 8): "Faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of His children" (Denzinger, n. 801).

From what has been said it is evident that those things which are proposed in the periodical "From the Housetops," fascicle 3, as the genuine teaching of the Catholic Church are far from being such and are very harmful both to those within the Church and those without.

From these declarations which pertain to doctrine certain conclusions follow which regard discipline and conduct, and which cannot be unknown to those who vigorously defend the necessity by which all are bound of belonging to the true Church and of submitting to the authority of the Roman Pontiff and of the Bishops "whom the Holy Ghost has placed . . . to rule the Church" (Acts 20:28).

Hence, one cannot understand how the St. Benedict Center can consistently claim to be a Catholic school and wish to be accounted such, and yet not conform to the prescriptions of Canons 1381 and 1382 of the Code of Canon Law, and continue to exist as a source of discord and rebellion against ecclesiastical authority and as a source of the disturbance of many consciences. Furthermore, it is beyond understanding how a member of a religious institute, namely Father Feeney, presents himself as a "Defender of the Faith," and at the same time does not hesitate to attack the catechetical instruction proposed by lawful authorities, and has not even feared to incur grave sanctions threatened by the sacred canons because of his serious violations of his duties as a religious, a priest, and an ordinary member of the Church.

Finally, it is in no wise to be tolerated that certain Catholics shall claim for themselves the right to publish a periodical, for the purpose of spreading theological doctrines without the permission of competent Church authority, called the "imprimatur," which is prescribed by the sacred canons.

Therefore, let them who in grave peril are ranged against the Church seriously bear in mind that after "Rome has spoken" they cannot be excused even by reasons of good faith. Certainly, their bond and duty of obedience toward the Church is much graver than that of those who as yet are related to the Church "only by an unconscious desire." Let them realize that they are children of the Church, lovingly nourished by her with the milk of doctrine and the sacraments, and

hence, having heard the clear voice of their Mother, they cannot be excused from culpable ignorance, and therefore to them apply without any restriction that principle: submission to the Catholic Church and to the Sovereign Pontiff is required as necessary for salvation.

In sending this letter, I declare my profound esteem and remain

Your Excellency's most devoted

F. CARDINAL MARCHETTI-SELVAGGIANI.

The Holy Office not only condemns and punishes heresy, but also offenses which are attached to heresy. At the beginning of this century censure fell on the leaders of the "Modernist" movement; Catholics joining the Freemasons are excommunicated, also those who become members of Marxist and Communist organizations.

Since 1918 the Holy Office has been responsible for the judging of books, not only of theology, but of all kinds, in their relation to faith and morals. Before that time this was the work of a special congregation, that of the Congregation of the Index. From the very beginning of its existence, the Church condemned the writings of schismatics, and all books which were judged to be dangerous to the morals as well as the faith of Catholics. A catalogue ordered by the Council of Trent in 1562 gave not only a list of books prohibited at that time, but a set of rules regarding the publishing and reading of books. Leo XIII in 1897 reformed the code of penalties of the Index and the procedure for condemning books. With the great distribution of printed matter nowadays, greater jurisdiction in this regard is now placed in the hands of the bishops of the world.

According to the present Code of Canon Law, local Ordinaries (bishops) must either in person or through priests especially designated for the purpose, watch over books published or sold in their territory; and it is their right and duty to prohibit books or other publications for a good reason. However, they should refer to the Congregation of the Holy Office those books which require a more searching examination, or works which for their effective prohibition demand the weight of the supreme authority. Furthermore, it is the duty of the faithful, and especially of the clergy and men of learning, to refer books which they believe pernicious to the Ordinary of the diocese or to the Holy See.

Thus in every episcopal curia are official censors who examine works written by Catholics and referring to ecclesiastical subjects,

religion or morals (which, in fact, are usually submitted to them in advance by the publishers). Such examiners, who bear the title of *censor librorum*, are taken from either the secular or religious clergy, and should be men of tried learning and prudence. Their opinions on books are given in writing; if it is favorable, the Ordinary affixes his *imprimatur* (Latin, let it be printed) which we see on the reverse side of the title page of such books, accompanied by the *nihil obstat* of the censor.

The existence of these general rules explains the absence from the Index of many well-known works of immoral literature. Such works simply have escaped from being brought before the supreme authority. Many Catholics imagine that they may read books not listed within the *Index librorum prohibitorum* because "they are not on the Index," and complaints are often heard that certain works not listed are far more dangerous or scandalous than others specifically mentioned. These objections are answered by the Reverend Father Esser, a secretary of the former Congregation of the Index: "A special reason is necessary before the Roman congregations give a black mark to a book which the general decrees have already placed in the category of forbidden books. This reason is most often furnished by the denunciation of a bishop or other authorized person who calls to the attention of the Holy See the harmful or dangerous character of such a writing. On such occasions, and not with the intention of choosing the worst representatives of a bad type of literature, the Holy See is frequently called upon to examine other books which do not enter within the general decrees."

The Index is far more apt to contain mention of works on theology or religion than those on obscene subjects which fall naturally under the general proscription and whose perversity any moral man or woman can judge for himself. Thus we often find mentioned in the Index editions of the Bible from non-approved sources, works on biblical, theological or religious matters, even when they are not incorrect, or the accounts of visions, apparitions, miracles or revelations, even if they are intended to edify, when they do not bear the stamp of ecclesiastical censorship. Other books are condemned because they champion positive heresy or schism, or theories dangerous to faith and morals, as for example, euthanasia, spiritualism, or because they ridicule Catholic beliefs.

The decisions of the Holy Office in this matter are binding on Catholics and they are forbidden to possess, read, keep, sell or lend to others a condemned book. The Holy Office may authorize exceptions in the case of examiners, nuncios, delegates, savants, professors, or writers, who are obliged to read the theories advanced in these books in order to combat them.[3]

Although the Congregation of Sacraments has jurisdiction in general matters pertaining to marriage, to the Holy Office is referred the question of mixed marriages and of the "Pauline privilege." The latter is called the "Apostolic case" and refers to these words of the first Epistle to the Corinthians, 7:12–15:

> If any brother has a wife that believeth not, and she consent to dwell with him, let him not put her away.
>
> And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband. For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband; otherwise your children should be unclean; but now they are holy. But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace.

It follows that if one of a married couple (pagan or Jew—this rule does not deal with Catholics and non-Catholics) becomes converted to Christianity and the other unjustly refuses to live with him or her, or tries to prevent the practice of his or her religion, or to force him or her to renounce it, such a marriage may, if all the necessary facts are established, be dissolved, and the convert be allowed to remarry.

Mixed marriage is another matter, and here the activity of the Holy Office becomes more administrative than judicial. It is not so much a question of settling a delicate question of jurisprudence, as in cases arising under the Pauline Law, as it is of prescribing rules in the matter of mixed marriages to be followed by bishops in regions where these marriages are frequent, and where the bishops have indults permitting them to grant dispensations themselves. The Catholic doctrine in this matter is well-known: marriages without special dispensation between Catholics and unbaptized persons are null and void, marriages between Catholics and non-Catholic Christians are valid but forbidden.

[3] The last edition of the Index appeared in 1946 from the presses of the *Tipografia Poliglotta Vaticana*, and is entitled the *Index Librorum prohibitorum* (Catalogue of Forbidden Books). The previous edition was published in 1929.

The dispensation is granted in cases where the religion of the Catholic party is not apparently subject to danger and where the non-Catholic contractant agrees to allow the other to practice his or her religion, to be married by a Catholic priest, and to bring up the children in the Catholic faith. These promises must be formally made in writing. Despite these guarantees, the Church is frankly opposed to mixed marriages, earnestly advises against them and the Holy Office accords these dispensations reluctantly. So much so, that liturgical rites are refused in these marriages and there can be no nuptial Mass.

Another class of questions submitted to the Holy Office is concerned with mystical experiences of every sort, which are carefully screened and sifted. All such phenomena are regarded with extreme caution, and the Church does not express an opinion on the authenticity of supernatural events or visions while the recipients are living. For example, the Holy Office is fully aware of such individuals as Theresa Neumann of Konnersreuth, Germany, and the Italian priest Father Pio, but gives no encouragement to the interest and curiosity they have aroused in many quarters. Such cases might eventually reach the Holy Office in the form of a question, the answer to which would be the judgment of the Church, either forbidding the faithful to place credence in the supernatural character of the phenomena, or allowing it. It would all depend upon the evidence submitted. Such phenomena may occur—in which case they may, according to Catholic belief, be either divine or diabolical in their origin; or they may be hysterical illusions; or they may be quite fraudulent.

Similarly, questions of spiritualism are considered. Holding as it does that the soul of man survives after death, the Church does not judge all spiritualistic phenomena as necessarily fraudulent or as mere illusions, but it does hold that spiritualism is fraught with dangers and disappointments; for these reasons she has forbidden such practices as spiritualistic séances to her children. But while the practical conduct of Catholics in this matter is wisely guided by the Church, she recognizes that the vital questions raised by spiritualism call none the less for careful, prudent and scientific investigation.

The Eucharistic fast of priests falls also under the authority of the Holy Office. In this matter[4] the Holy Office grants bishops

[4] See Ch. XIX, "The Liturgy," p. 307, for recent changes in the fasting laws.

and other prelates with territorial jurisdiction the right to give dispensations especially in the case of missionaries and priests who must serve a number of parishes.

Finally the Sacred Congregation of the Holy Office has competence over certain offenses not mentioned earlier here but covered in the Code of Canon Law: calumnious denunciation of a priest (can. 2363); simony (can. 2371); being ordained by an apostate, heretic or schismatic bishop (can. 2372); attempted matrimony by a priest or religious before civil authority (can. 2388 § 1); accusations against priests for crimes committed against morality, etc.

The Holy Office is one of the congregations presided over by the Pope; its decrees are always submitted for his approval. Among its high officials are several Dominicans, a vestige of the time when the sons of St. Dominic were the most active workers of the Inquisition. As it is a tribunal, it counts among its personnel a promoter of justice who takes the role of prosecutor, and an official advocate who defends the accused.

The secrecy surrounding the statutes and proceedings of the Holy Office inspire a good deal of mystery; its deliberations are sealed with the secrecy of the confessional, and its archives are jealously closed. Many historians criticize the Holy Office for this secrecy, and attacks have been made on the Church for concealing documents which, it is claimed, would but prove the culpability of the Holy See in certain matters. The truth is more banal: the secrecy surrounding the Holy Office has as its object to protect individual reputations—many matters judged by this congregation are other than errors of opinion.

Sacred Consistorial Congregation

The duties of this congregation are: 1) to prepare the work of the consistories of cardinals;[5] 2) to designate in countries not under the authority of the Congregation of the Propagation of the Faith or the Congregation for the Oriental Church new dioceses and chapters both cathedratic and collegiate, to divide when necessary dioceses already existing, to nominate bishops, their coadjutors and auxiliaries, and apostolic administrators, apostolic visitors and particular appointees such as the military Ordinaries; 3) to watch over the government and administration of all dioceses

[5] These are described in Ch. VI.

not under the authority of the Propaganda or of the Congregation for the Oriental Church; 4) to take charge of emigrants of the Latin rite.

Its first duty, that of preparing the agenda of consistories, is by no means so arduous as in former years when much of the actual business of the government of the Church was transacted in these assemblies, but the congregation is more than occupied with diocesan affairs throughout the entire world. The questions of the dismemberment of old dioceses and the formation of new ones is a most delicate matter, calling for detailed study of conditions and the consideration of such matters as the size of the territory, its population, financial resources, number of vocations to the priesthood. Similar questions arise when new dioceses are created in mission countries when a regular hierarchy is substituted for the mission personnel. These matters arise when territory submitted to the Congregation of the Propaganda passes under the jurisdiction of that of the Consistory. In these cases the frequent sacrifices of legitimate interests calls for the most just and diplomatic procedures.

The nomination of bishops is a routine duty of the Consistory, except in cases where the appointments are made under the terms of a concordat; then it passes to the province of the Congregation for Extraordinary Affairs, owing to the necessity of negotiation with civil authorities. We will see in another chapter [6] the procedure followed for the naming of bishops in various countries; the work of the Consistory in these selections is arduous. In many ways it keeps itself constantly informed of the qualifications of priests available for promotion (not waiting until a vacancy actually occurs). Chief among these methods are the "lists" drawn up every two years by already existing bishops (method in use in the United States), but the Consistory is not satisfied with these recommendations and makes careful inquiries, often through the nuncio or apostolic delegate, regarding the qualifications of the candidates.

The role of the Consistory in recruiting the bishops of the Church (it might be called the "personnel bureau" of the Holy See) makes of it one of the most influential bureaus of the Curia. Its part in the administration of the dioceses under these bishops is equally important, as it is charged by the present Code

[6] See Ch. XII, "The Hierarchy," pp. 181–2.

of Canon Law with "their constitution, their preservation and their condition." The Congregation sees to the faithful performance of duties by the Ordinary, examines written reports on the condition of the dioceses (even of those bishops appointed by a concordat), prescribes apostolic visits, orders measures judged necessary and opportune and shares with the Congregation of Seminaries and Universities an interest in the general management of both the business and the intellectual side of clerical education.

The obligation of all bishops to pay regular visits to the tombs of the Apostles Peter and Paul is one of the most ancient traditions of the Church. The Canon Code has dissociated these visits *ad limina* from the obligation of reporting once every five years to the Consistory, and although many bishops submit these reports on the occasion of their personal visits to Rome, such is not always the case. European bishops, unless hindered by such emergencies as the measures taken by the Communist governments of Czechoslovakia, Hungary, Lithuania, Poland, Romania etc., which have prevented them from leaving the country, must come to Rome every five years; those beyond the seas are not obliged to do this more than once a decade; but *all* bishops must make a quinquennial report to the Consistory. The order in which these reports are handed in is so rotated that every year the Consistory must examine the condition of one-fifth of the dioceses of the entire world. The bishops do not choose the form of this document. It is rigorously prescribed by the Consistory in the form of a questionnaire, and calls for detailed information regarding the bishop himself (his age, date of consecration, etc., and a brief history of his diocese); regarding finances of the diocese; faith and worship; actual work transacted by the bishops; complete list of and comments on the diocesan curia; seminaries; clergy in general; the cathedral chapter; religious orders; the faithful, followed by a general summary of the entire report. This report is not simply filed away in Rome. It is carefully read and answered by suggestions and even orders from the Consistory. Its effect is sometimes the unannounced arrival in a diocese of an apostolic visitor, coming from Rome with full powers to make an inquiry and often even to act on his findings.

The situation in most of the Iron Curtain countries has made it impossible for the bishops to submit these reports, unless private and secret means could be found for forwarding them to the

Holy See. Since the occupation of these countries by the Soviet army and the subsequent constitution of Communist governments (with the help of the same armed might) there is no *regular* and open communication between the bishops of the countries under Communist rule and the Vatican. In most cases, bishops appointed by the Holy See have been unable to take over their sees. The Communist governments, acting through their bureaus of ecclesiastical affairs, control the chanceries, transfer priests from one diocese to the other, and even try to appoint "bishops" to vacant sees. All these appointments, removals, etc. are of course canonically invalid, because they occur without the consent or even against the will of the Pope. Thus, it would only be an apostate priest who would accept "episcopal appointment" from anyone but the Pontiff.[7]

The Consistorial Congregation also provides for the spiritual care of emigrants of the Latin rite, the discipline of European priests who go abroad, the direction of the Pontifical College of Emigrants, and the Apostolate of the Sea (can. 248).

The Consistorial Congregation is presided over by the Holy Father, and has its own cardinal secretary assisted by an assessor and a substitute. Its members include three of the most important members of the Roman Curia: the Secretary of the Holy Office, the Secretary of State, and the Prefect of the Congregation of Seminaries and Universities. Most of the decisions of the Consistory are reached at a full meeting of the cardinal members, and are notified by decrees; the nomination of a bishop, however, is the object of an apostolic bull.

Sacred Congregation for the Oriental Church

As we have reserved for a later chapter[8] the complex but interesting matter of the Eastern churches and their relation with Rome, we shall here content ourselves with a brief word concerning the work of the congregation of the Curia established in 1917 and which exercises over all bishops, clergy, religious and faithful of the Oriental rites the same jurisdiction as that of the Consistorial Congregation and the Congregations of the Council, Religious, and Seminaries in their respective fields of competence in the Latin Church. Further Pius XI in his motu proprio *Sancta*

[7] See Ch. xx, "The Church in Communist-Dominated Countries," pp. 246–7.

[8] See Ch. xv, "The Eastern Churches."

Dei Ecclesia of March 25, 1938, decreed that in order to unify the administration of the apostolate in all countries of the Orient, the Congregation for the Oriental Church was given exclusive territorial jurisdiction over all the hierarchy, faithful, institutions, pious societies, etc. both of the *Latin and the Oriental rites* in the following regions: Egypt and the Sinai Peninsula, Eritrea and Northern Ethiopia, Southern Albania, Bulgaria, Cyprus, Greece, the Dodecanese Islands, Iran, Iraq, Lebanon, Palestine, Syria, Jordan, Asiatic Turkey and Turkish Thrace. Already in 1935 there had been entrusted to this Congregation the care of Russian refugees in all parts of the world, and since August 1950, its jurisdiction has been extended to Afghanistan. It is a policy of "hands off" for the other Congregations and only the Holy Office keeps its universal rights vis-a-vis the Oriental Church. Bishops, clergy, monks, and laymen of the Churches of the Oriental rites have recourse to it alone; canonists consider that it has not only administrative but judicial and in some cases legislative power. The congregation is presided over by the Sovereign Pontiff himself and immediately directed by a cardinal secretary who has regular audience with the Holy Father three times a month and who is also chairman of the Commission for the Codification of Oriental Canon Law.[9]

Sacred Congregation of the Sacraments

The "Congregation of the Discipline of the Sacraments" has existed only since 1908, resulting from the constitution *Sapienti consilio* of Pius X, and its full title goes far in describing its functions. It has to do with the *external* discipline of the sacraments, not with doctrines concerning them, which fall to the Holy Office, nor with attendant ceremonies which come within the province of the Congregation of Rites. Of three sections of this congregation, two deal with matrimonial problems and one with everything pertaining to sacramental discipline outside of marriage.

All matters concerning impediments to marriage come to the second bureau—consanguinity, affinity, spiritual relationships, previous promises to marry, etc. The third section deals with questions involving the validity of marriage, the annulment of

[9] See Ch. x, "The Papal Commissions," pp. 150–2.

non-consummated unions, and *sanatio in radice*, or the secret revalidation of invalid marriages without securing a renewal of consent. As this last matter is not generally well understood even by Catholics, it is perhaps well to add that this *sanatio* can be granted only by the Holy See; and there is no validation of this kind for a marriage which has an impediment of the natural or Divine Law, but only for a marriage which was null because of some ecclesiastical obstacle. In other words, the Church can undo what it has done; and this action may retroact so that, by a sort of legal fiction, the marriage will then be considered to have been legal from the beginning; it is especially useful in the legitimization of children already born of such a union.

The first bureau of the Congregation of Sacraments accords certain dispensations to candidates for the priesthood (when this does not conflict with the rights of the Congregation of Religious in matter of persons in religious orders), regulates ordinations, grants dispensations regarding the time and place for celebration of Mass, the reservation of the Blessed Sacrament, permission for simple priests to give Confirmation in extraordinary cases, etc. Cases which the Congregation thinks would be best treated by judicial procedure are handed over to the tribunals of the Curia of which we shall read in the next chapter.

The Congregation of Sacraments is presided over by a cardinal prefect, aided by a secretary and other officials; it counts twenty-one cardinals among its members, of whom ten belong to the Roman Curia. Notification of its decisions are made in divers ways: dispensations for marriage, under the form of a brief, are communicated by the congregation itself; permissions to have a private chapel are sent out by the Chancery of Apostolic Briefs which receives the necessary indications from the Secretary of the Congregation of the Sacraments.

Sacred Congregation of the Council

Founded by Pius IV in 1564, by the bull *Alias nos*, this is the oldest of the Roman congregations after the Holy Office. Briefly, it is that congregation originally charged with carrying out and interpreting the reformatory provisions of the Council of Trent which has become a sort of arbiter in all questions of ecclesiastical discipline, with jurisdiction over the secular clergy

and the faithful of the Latin rite and outside of the territories of the Propaganda. To it are submitted questions raised in the matter of the observance of the commandments of the Church—fasting, tithes, pious associations and unions, pious bequests, charitable societies, the offering for the Mass, benefices, ecclesiastical property, diocesan taxes, clerical immunity—finally, regarding the holding of Church councils, and revising the work of such councils, episcopal synods and conferences. It directs catechetical instruction and in general sees to the observance of the precepts of the Christian life.

Two special offices are attached to this Congregation, one *catechetical*, the other *administrative*. The Congregation of the Council has a cardinal prefect, a secretary and a sub-secretary.

Sacred Congregation of Religious

Before the reform of the Curia by Pius X in 1908, members of religious orders came under the jurisdiction of the then existing Congregation of Bishops and Regulars. This Congregation was charged with all problems arising between the diocesan (or secular) and religious clergy, also between bishops and their subjects, lay or clerical, between bishops and religious, between different religious houses, and in the affairs of religious persons. After referring disputes to the tribunals of the Curia, and giving to the Consistorial, the Council and the Congregation of Sacraments those functions we have just seen, Pope Pius restored the old "Congregation of Religious" of Sixtus V, subtracting from it all that pertained to the affairs of the bishops. Its present jurisdiction and powers are as follows: all that has to do with the vows, the property, the studies, the privileges of religious; difficulties between superiors and subordinates; dispensations to religious in all matters save that of the Eucharistic fast, which falls under the Holy Office. It also supervises the material, moral and social situation of religious returned to the world, in many cases eventually also of their later return to religious life. In short, the Sacred Congregation of Religious is the organ of the Holy See for the direction of religious all over the world.

Its clientele consists of all those generally called "religious," a term including members of regular religious orders who have taken the three solemn vows of poverty, chastity, and obedience, members of religious congregations who live in community but

who have taken only simple vows,[10] members of the secular Third Orders. Pius XII in his constitution, *Provida Mater Ecclesia* of February 2, 1947 and his *Primo feliciter* of March 12, 1948, decreed that members of "secular institutes" of the faithful whose aim it is to work for Christian perfection, without taking vows and without the obligation of leading a life in continued community, are subject to the Sacred Congregation of Religious. We shall explain all these matters in a separate chapter, endeavoring to confine ourselves here to such as relates directly to the work of that bureau of the Curia called the Congregation of Religious.[11]

A religious order owes its origin to its founder, but its legal and canonical life to the approval given it by ecclesiastical authority. Nowadays every new congregation receives its existence from the bishop of the territory where it is founded. But the bishop, before giving this necessary approbation, must first consult the Congregation of Religious. The new "religion" (a term which may be applied in general to orders and congregations) is at the first stage of its career placed under the supervision of the sponsoring bishop even when it opens new houses in other dioceses (it is said to be of diocesan right, and the bishop has all power over it except that of suppression; for this he must have recourse to Rome). When the congregation is well established and has borne results in the field of work for which it was established, the superior general may ask from the Holy See the *decretum laudis* under which it passes to the direct jurisdiction of the Pope. The supplication is addressed to the Holy Father, but sent to the Congregation of Religious with a report on the history of the congregation, the state of its personnel, its financial situation, condition of its novitiate, and printed copies of its constitution, accompanied by testimonial letters in sealed envelopes from the bishops of all dioceses where the order is working.

If these are approved by the Congregation of Religious, the "decree of praise" is granted, and the new congregation passes from the supervision of the bishop of the diocese to that of Rome. But this is not total approbation. The new "religion" must show that it can succeed under the new conditions. Frequently its con-

[10] For almost two centuries the Church has not authorized the foundation of new religious "orders" with solemn vows. All new groups of religious recently formed have been "congregations" with simple vows.

[11] See Ch. XVI, "The Religious Orders."

stitution is changed when the *decretum laudis* is given—this means that the new regulations must be given a trial, and the Holy See awaits full proof of the vitality and zeal of the new religious family. When the superior general considers this fully proved, he presents a new request for approbation *ad experimentum* of the constitutions and for the approval of the "religion" itself. It seldom happens that this is given fully at one time; the matter is kept before the Congregation of Religious until it is perfect to its last detail. Thus we see that this bureau pronounces on the very existence of new religious groups, oversees their foundation and sanctions their progress.

Just as bishops are required every five years to submit a detailed report on their diocese to the Congregation of the Consistory, the Code of Canon Law requires the superior general of every community to submit a similar report to the Congregation of Religious. It must be prepared with the utmost care; in the case of orders and congregations of men, to be signed by the council or the prior or superior; in the case of communities of women, countersigned also by the bishop of the diocese where the motherhouse is situated. The history of the foundation of the institution, its canonical condition and principal difficulties for the last twenty years must be reviewed. Then a detailed report on the personnel, professed and novices, on the houses of the order, their condition and finances—a complete summary of the spiritual and material life of the "religion."

At the head of this Congregation is a cardinal prefect, a secretary and sub-secretary who carry on its routine activities, and have recourse in grave questions to numerous consultors. As in most of the bureaus of the Curia, the Congregation of Religious does not handle affairs pertaining to the Oriental Church, which is the business of a separate bureau. Many Latin religious working with the missions are also responsible to the Propaganda for their missionary activity, but in all matters having to do with their character as a religious they remain under the care of the Congregation of Religious.

Sacred Congregation for the Propagation of the Faith

The Congregation for the Propagation of the Faith (*de Propaganda Fide*) pushes the development of the Church in the lands of pagan, heretical and schismatic peoples, and administers Catho-

lic missions throughout the world. For territories under its jurisdiction this congregation deals with all matters that for other territories would be submitted to the other congregations, save questions coming within the competency of the Supreme Sacred Congregation of the Holy Office and the Sacred Congregation of Rites and all cases involving the sacrament of Matrimony.

Although the Church has from its beginning zealously followed the command of its Founder, "to preach the Gospel to all nations," the Propaganda as a congregation is not one of the oldest. It was created as a permanent congregation by Gregory XV in 1622,[12] after certain complications in the mission work of the Church, the history of which is not uninteresting:

From their very beginnings, the orders of St. Francis and St. Dominic had as one of their principal objects the conversion of pagan peoples. Their superiors were responsible for the work of missions, and although they received sanction and encouragement from Rome, the mission work was not actively directed by the Curia. Later on, in the fifteenth and sixteenth centuries, the work of evangelization beyond the seas became a veritable monopoly of Spain and Portugal, both countries pushing their conquest to many shores where their first gesture was to plant the Cross. Unfortunately, the prerogatives given these nations by the papal bulls resulted not only in religious but political and commercial privileges, and as we may imagine, to many and bitter conflicts between the two.

When in 1493, Christopher Columbus returned from his famous voyage to America, a dispute arose between Spain and Portugal regarding the newly-discovered territories. King Manoel of Portugal claimed them in virtue of pontifical privilege and the monopoly of the Militia of Christ (the successors of the Knights Templars); Ferdinand the Catholic made his claim by the right of discovery and other ecclesiastical privileges, and sent Cardinal Carvajal to Rome to sustain his cause. The result is well known. Alexander VI took a map of the world (which we may still see in the Museum of the Propaganda), and drawing a line from top to bottom, passing through the Azores at their farthest

[12] Earlier a commission of cardinals was set up by Gregory XIII (1572) to promote the reconciliation of Oriental schismatics. Expanded by later Popes this commission was given permanent status by Gregory XV with the task of spreading the Faith throughout the world.

point west, gave to Portugal jurisdiction over lands discovered, or to be discovered, to the east of the line, and jurisdiction to Spain over the west.

While the hegemony of Spain and Portugal in the newly discovered territories lasted, this scheme did not work badly, but with the encroachments of England and Holland, the ancient privileges and the work of Christian evangelization came into conflict. The Portuguese and Spanish clergy were considered enemies by the new conquerors, and when French priests and religious tried to go to the relief of the abandoned neophytes, the Portuguese and Spanish inquisitors, in possession of great privileges and papal bulls, excommunicated and expelled the missionaries of other nations passing through their territory. It was as the result of the repeated efforts to adjust these difficulties that the Holy See decided to break with the past and to revoke privileges manifestly inapplicable under the new circumstances.

The authority of the Propaganda is in a constant state of flux; the better it does its work, the sooner a given territory passes from its jurisdiction. By the present Code of Canon Law it is responsible not only for mission lands, but for "countries where the ecclesiastical hierarchy, although organized, is incomplete in certain details." Under these terms certain countries long remain under the Propaganda when their ecclesiastical organization appears on the surface to have been highly developed. In 1908, under the constitution *Sapienti consilio*, the Propaganda underwent a considerable amputation by the passing to a regular status under the other congregations of England, Scotland, Ireland, Holland, and Luxembourg in Europe; in North America, of the United States, Canada and Newfoundland. Furthermore, in 1917, upon the creation of the Congregation of Oriental Churches, missions not of the Latin rite were also subtracted from the province of the Propaganda; and since 1938 the latter congregation has also had jurisdiction over the Catholics of the Latin rite in regions under its jurisdiction.

The domain of the Congregation of the Propaganda, however, is still tremendous. At the present time it has under its jurisdiction more than 30,000,000 Catholics in 78 archdioceses, nearly 300 dioceses, and in more than 300 missionary districts where no hierarchy has yet been established. On the mission rosters ap-

pear about 25,000 priests, nearly 10,000 brothers and more than 66,000 women religious, not counting those in the Balkans or Communist China, North Korea, Vietnam, Laos and Cambodia. We must remember that as the pioneers of faith advance, they first create "missions" dependent upon the nearest apostolic prefect. When the mission attains a sufficient development, it, too, becomes a prefecture; later, and especially if a native clergy can be recruited, it is made into an apostolic vicariate. When it acquires the necessary resources in personnel, institutions and money—in other words, when it has become independent and self-supporting—it may be made into a diocese. Still, it must remain dependent upon the Propaganda until Catholic life throughout the entire country has been definitely organized.

Broadly, we may say that the Propaganda has jurisdiction over all Asia except the bishopric of Goa (the Portuguese possessions in India), Iran, Iraq, Lebanon, Syria, Palestine, Transjordania, Asiastic Turkey; over all Africa, except Alberia, the dioceses of Carthage and Angola and Egypt, the Sinai Peninsula, Eritrea and Northern Ethiopia; all Oceania, except the Philippines; a part of South America, Central America, several islands of the Antilles, Mexico and Alaska. In Europe it has also under its care the Scandinavian countries (Denmark, Finland, Iceland, Norway, Sweden), the Latins of the Balkan States with the exception of Southern Albania, Bulgaria, Cyprus, Greece, the Dodecanese Islands and Turkish Thrace; the latter depend now on the Sacred Congregation of the Oriental Church.

The Propaganda controls societies of clerics and seminaries especially and uniquely destined for the missions—other religious come under the Congregation of Religious, even when engaged in mission work. For the countries submitted to it, the Propaganda up until 1908 wielded much of the power now divided among other bureaus of the Curia in the case of ordinary dioceses in countries not under its control. Following the reorganization of Pius X, however, it has had certain limitations placed upon its powers. Strictly judicial matters are now referred to the Roman tribunals; and the Propaganda must refer to their respective Congregations matters concerning dogma, matrimonial cases and general liturgical rules. It still possesses, however, for territories submitted to it, those rights usually belonging to the Consistory, the Council, the Congregation of Sacraments (mar-

riage questions excepted), and, finally, of the Congregation of Seminaries and Universities.

The bishops, vicars and prefects of mission countries hand in not to the Consistory but to the Propaganda their quinquennial reports, prescribed in form and calling for detailed information of an administrative order. The Congregation is particularly interested in the formation of a native clergy, and where it exists, requires an account of its work, disposition and relations with foreign missionaries.

The necessity of providing missionaries with books of instruction, catechisms and prayer-books, brought about, as early as 1626, the foundation of the *Tipografia Poliglotta Vaticana*, which prints books in fifty or sixty languages.

The question of finances is one of the most perplexing before the Propaganda, for it draws no revenue from the immense territory it administers; instead, it is faced with the problem of providing funds for the missions and their personnel. And not only must it bear the expenses of the missions themselves, but also of the institutions where young ecclesiastics are prepared for mission work, for instance of the Urban College in Rome. It must pay the traveling expenses of the missionaries to countries where they are studying, and furnish them with funds for charitable purposes.

However, owing to the favors of the Popes and the great generosity of religious institutes and of the faithful in the matter of foreign missions, the Propaganda receives a large measure of help from various quarters. The Society for the Propagation of the Faith, founded in Lyons in 1822, has materially assisted the missionary work; indeed, so important is its part in the life of the missions that its headquarters were transferred to Rome in 1922, as we have seen, and were attached to the Propaganda. Also attached to the headquarters of the Congregation of the Propaganda are three other organizations for the aid of the missions. These are: the Pontificial Society of St. Peter the Apostle for the Native Clergy, which maintains diocesan seminaries and other seminaries in mission lands; the Pontificial Association of the Holy Childhood, founded in France in 1843 for the purpose of interesting children in aiding the children in mission countries by their prayers and alms; and the Missionary Union of the Clergy,

founded in 1937, with the purpose of arousing and sustaining a missionary spirit among clergy and religious.

The Congregation of the Propaganda has a cardinal prefect, often referred to as the "Red Pope" because of the extent of the territory under his jurisdiction, and a pro-prefect who is also a cardinal. These dignitaries are assisted by some twenty-five other cardinals, and by secretaries, consultors, *minutanti,* archivists and librarians, protocolists, clerks, accountants and legal and technical assistants.

Sacred Congregation of Rites

At the present time, the Congregation of Rites deals with two special and very different fields: the liturgy of the Latin Church (not only the Roman rite, but of other Latin rites like the Lyonnaise, the Ambrosian and the Mozarabic), and causes of beatification and canonization. Subtracted from its jurisdiction are liturgical matters in countries under the Congregation of the Oriental Church.

The Catholic Church has ever lifted her eyes toward heaven to seek models and protectors among the company of the blessed who have manifested heroic virtues on earth and whose names she may inscribe upon the calendar of the saints. The Holy See reserves to itself the power to canonize and to beatify (the difference between the two we shall explain a bit further on), and the Popes have always attached great importance to prudence in these matters, calling for a serious investigation of the virtues and miracles of candidates for liturgical honors. A special section of the Congregation of Rites is charged with the causes of beatification and canonization. In addition to the cardinal members, a long list of personages (an apostolic protonotary, three auditors of the Rota, the Master of the Sacred Palace and a promoter of the faith or "devil's advocate," and, since 1949, separate special colleges of consultors, postulators, lawyers, interpreters, medical experts for the study of miracles) take part in the proceedings. There is always at least one Dominican, one Franciscan, one Jesuit, one Conventual, one Barnabite, one Augustinian, one Minim, one Servite, one Carmelite, one Capuchin, one Benedictine, among the consultors. The proceedings are usually of considerable interest and we shall briefly summarize them as follows:

Let us begin with beatification, as most beatified persons are later canonized. The two processes do not engage in the same measure the authority of the Sovereign Pontiff: beatification permits the faithful to render a deceased person certain liturgical honors; canonization affirms that the saint is enjoying celestial beatitude. A bull of canonization, but not a brief of beatification, engages the infallibility of the head of the Church, so much so that to deny the sainthood of a canonized person constitutes heresy. Secondly, the two acts have not the same application as to place: beatification authorizes a public cult only in a limited territory; canonization extends to the universal Church. Furthermore, so far as the cult itself is concerned, beatification has not the effect of canonization. For example, it is impossible, without special authorization, to name a church for a beatified person or to use his relics in an altar stone.

Any Catholic individual or group may solicit the opening of a process of beatification, but this may only be accomplished through a postulator. This postulator must be a priest, either secular or religious, residing in Rome, and he must possess authority to fulfill these duties before the Congregation of Rites. In the cause of St. Pius X, the postulator appointed to open the proceedings was Abbot Pierami, named by Pope Pius XI at the request of the Sacred College of Cardinals in February, 1923. Since Pius X's death in 1914 a Mass had been said on the twentieth of each month beside his tomb by Cardinal Merry del Val, and after this prelate's death in 1930, Cardinal Canali and others continued this tradition. In the meanwhile all over Italy and indeed throughout the world many spoke openly of Pius X as a saint and numerous miracles were said to have occurred as the result of his intercession. He had been dead less than nine years when his process was opened, and it was possible to obtain the depositions of many reliable witnesses who had known him. The informative process started in Rome and lasted for eight years during which fifty witnesses were heard, among them the sisters of the dead Pontiff, nine cardinals, four bishops, and close collaborators and servants.

At the same time other informative processes were undertaken in all those places where Pius X had lived before his elevation to the Papacy. In Treviso these proceedings went on for

three years, for three years in Mantua, in Venice for seven, and a total of 154 depositions were obtained. (These depositions and other interrogations and findings fill 1,130 printed pages.) Many voluntary witnesses did not appear before the commission but communicated their testimony in sworn statements (these amount to 435 pages).

At this point the case rested, and it was on February 12, 1943, that Pius XII brought the cause before the Sacred Congregation of Rites. All documents which up until this time had been collected and judged on the diocesan level were brought to Rome where the promoter general became Monsignor Natucci and the defender of the cause the Consistorial advocate G. B. Ferrata. The questions regarding the heroic virtues of Pope Pius were now examined as was the question of the miracles attributed to him. Again four processes took place: one in the Vatican between 1943 and 1946, in which thirty-six witnesses were heard; the second at Treviso between 1944 and 1946 with the hearing of thirteen witnesses; the third in Mantua, 1945–6, with eleven witnesses heard; the fourth in Venice between 1944 and 1946 with twenty-nine witnesses heard.

The "ante-preparatory" session of the Congregation of Rites was held in November, 1943, under the chairmanship of Cardinal Micara. Here the debate between the promoter of the faith and the advocate of the cause resulted in the decision that a request be sent to the historical section of the Sacred Congregation of Rites[13] for the examination of further documents proving that Pius X had exercised all the virtues in an heroic manner. This research lasted for three and a half months, and many new letters, notes and unknown details of the life of Pius X were brought forth.

A second session (congregation) was held on April 18, 1950, and the final general congregation in the presence of Pius XII on August 8, 1950. On September 3, 1950, the Pope ordered that a decree should be issued declaring that "the Servant of God Pius X exercised in a heroic manner all the theological virtues

[13] Pius XI in his *motu proprio* of February 6, 1930 created a historical section within the Congregation of Rites, charging it especially with the examination of all the documents concerning the ancient causes of canonization and beatification.

of faith, hope and charity toward God and toward his neighbor; as well as all the cardinal virtues, namely prudence, justice, temperance, fortitude and others."

Next the miracles had to be proved. Twenty-eight miracles had been presented of which two had been chosen for submission to the medical section of the Congregation of Rites, a section composed of eight eminent physicians. Finally, in a decree of February 11, 1951, Pius XII declared the authenticity of the two miracles and nine days later gave the decision: *Tuto procedi potest.* On March 4, 1951, the Pope ordered the promulgation and publication of the decree of the Congregation of Rites for the beatification of Pope Pius X. This solemn ceremony took place June 3, 1951, in St. Peter's Basilica.

Pius X had now become Blessed Pius X, and the process of his canonization followed shortly. The process was resumed in November, 1951, for the purpose of securing approval of two new miracles which had occurred in the dioceses of Naples and Palermo. Letters had been sent to the archbishops of these places and upon receipt of information from them a new congregation was held in the presence of the Pope on November 17, 1952. In this congregation the cardinal prelates and the consultors pronounced their views on the evidence submitted; the Holy Father however refrained from making an immediate declaration in order to ask more enlightenment from the Lord. He later on declared that he would give this final decision January 17, 1954, and on this date, after celebration of Mass, the congregation was called in general session and Pius XII pronounced the two miracles as authentic. The canonization of St. Pius X followed on May 29, 1954, and September 3 was established as the feast of St. Pius X for the universal Church.

One of the most interesting causes of beatification—both for the time element involved and the vicissitudes with which it met —is the one, completed within the past few years, of Pope Innocent XI who lived during the seventeenth century and who can be credited with the liberation of Eastern and Central Europe from the Turks. He had thwarted the plans of the sultan who was certain that, after having occupied Hungary, he would be able to take Vienna and then invade the Italian peninsula and, as he promised, "to use Peter's Basilica as a stable for the horses of the Imperial Court of Constantinople." Innocent XI was great in

many other respects: he opposed the Gallicanism of Louis XIV, condemned quietism and cleansed the papal administration of corruption and nepotism. The people of Rome saw still another greatness—that of sanctity—in this Pope, and after his death innumerable voices were raised asking that he should be proclaimed a saint.

The process of beatification of Innocent XI started two years after his death, namely, in 1691. The ordinary process concerning his virtues was closed in 1698, and the introduction of his cause was approved in June 1714, only twenty-five years after his death. The promoter of the faith was the famous Cardinal Lambertini (who later became Pope under the name of Benedict XIV). The validity of these processes (ending in 1723) was discussed and approved in the ordinary congregation of 1736 under the pontificate of Clement XII.

In the meantime, however, a booklet appeared in France entitled *Dictionnaire historique et critique* which was filled with accusations against Innocent XI. The promoter of the faith, whose duty it is to raise all possible objections, thus considered it his duty to use the accusations made in this work against the proposed beatification. The examination of the accusations lasted almost twenty-five years, and resulted in the total clearing of the charges. In 1744 the cause was ready for the next step, and all testimony was printed and distributed. At this moment, however, the French government of that day raised new objections because it was evident that the information in the documents proving the heroic virtues of Innocent XII was derogatory to Louis XIV because of the King's negotiations with the Turks and his lack of cooperation with the rest of Christendom. Detailed reports from the apostolic nuncio in Paris, Carlo Francesco Durini, informed Pope Benedict XIV of these facts and that Pope decided that the cause should rest, replying to Nuncio Durini in October, 1745 that "Innocent XI will not be canonized during Our lifetime." The cause was not brought forward again until 1889, when several new biographies of Innocent XI were published, but even then it was not resumed. Some small progress was made during the pontificate of Pius XI who appointed a new *ponente* to the cause, but only during the pontificate of Pius XII were all processes and acts put together to prepare a new *positio super virtutibus* ending in the beatification of Pope Innocent in October, 1956.

The Catholic Church has always held that the form of worship is an expression, perhaps the most faithful, of the belief itself. It leaves no matter of liturgical procedure unregulated, and in the matter of the sacraments, especially of the celebration of the Mass, the Congregation of Rites takes up all questions of outward form or *execution* not prescribed by the Congregation of Sacraments. Such questions as the official text of prayers, sacred music, the attitude and gestures of the celebrants of the offices and their assistants, the form of liturgical ornaments, vestments and furnishings, the arrangement and decoration of churches are reserved to the Congregation of Rites.[14]

This same bureau prepares revised editions of the breviary, of the missal, the ritual, the pontifical, the ceremonial for bishops, the martyrology. It draws up formulas for the blessing of places not necessarily of an ecclesiastical nature—for instance of homes, of libraries, of archives of airplanes (it has even published the text for the benediction of seismographs). It prescribes rules for the celebration of feasts of the Church; it authorizes or rejects the innovations of modern art in church vestments, sculpture and painting.

The Congregation of Rites is also charged with the question of the regulation of the cult of relics. It is, perhaps, well to explain here what the Church means by relics. A relic is not necessarily a part of the body of a saint, nor even of his clothing. It was customary in the early days of Christianity to celebrate the divine sacrifice over the tombs of the martyrs, and this before the practice arose of dividing their remains. It was not possible, of course, for every altar to be erected over such a sepulcher and it was deemed sufficient to deposit in each a "memorial," a "gage," an object which in some way would invoke the recollection of the confessor of the faith. These were sometimes an object having touched the body of the saint—sometimes a piece of linen marked with several drops of his blood—but oftener still it was a small vial containing a little oil taken from the lamp that burned beside his tomb. Even today when at least two relics from the bodies of martyr-saints are required for an altar, we must sometimes give this broad and primitive sense to the word "relic." In this way we may explain the numerous relics of St. Peter—many churches

[14] See also Ch. xix, "The Liturgy."

possess them and yet we know that the tomb of the chief of the Apostles was unopened for centuries. Of course, this is not always the case, and a great many of the relics honored today are really parts of the mortal body of some saint or at least of his clothing.

The Congregation of Rites does not distribute relics—its main object is to prevent abuses in the cult of which they are the object. It regulates the exposition of relics, the form of reliquaries, and pronounces on questions of authenticity. Certain relics require special authorization to be transferred from one church to another; the Congregation of Rites gives or refuses the permission, as well as that for the public veneration of relics of persons not canonized but simply beatified.

The liturgy being a matter having to do very largely with symbolism and history, the congregation must be composed of experts in this field. Its personnel is recruited from among historians, rubricists, hagiographers (specialists in the study of the lives of saints), and musicians of the Church. At present it counts some twenty cardinals as members, and is presided over by a cardinal prefect.

Sacred Congregation of Ceremonies

Formerly a part of the Sacred Congregation of Rites, this bureau regulates the ceremonies to be observed in the Pontifical Chapel and Court, as well as the functions which the cardinals perform outside of the Pontifical Chapel; and it settles questions of precedence among the cardinals and ambassadors from foreign nations to the Holy See. Thus we see its main field of action is in Rome itself. It is always presided over by the Cardinal Dean of the Sacred College, and its members are other cardinals well versed in ceremonial questions, a secretary (who might be one of the papal masters of ceremonies), a sub-secretary and an aide. In addition to the above, it includes a restricted number of consultants as well as all masters of pontifical ceremonies, the latter being members in their own right.

It is this congregation which sends out papal legates, assisted by one or several members of the Noble Guard, these legates having as their mission to represent the Holy See on solemn occasions.

Sacred Congregation for Extraordinary Ecclesiastical Affairs

Unlike the other congregations, this bureau does not take measures of its own accord or, properly speaking, give decisions. It gives advice which the Pope may take if he wishes, and for the carrying out of which he takes personal responsibility. The scope of the congregation was defined in Pope Pius' constitution of 1908 as follows: "It has to do only with matters which the Sovereign Pontiff refers to its examination through the Cardinal Secretary of State; especially with the most important diplomatic problems between the Vatican and the governments of the world." Since 1908, however, its jurisdiction has been enlarged to include the affairs of certain countries where ecclesiastical conditions are regulated by concordats and involve dealings with the civil authorities in such matters as the appointment of bishops, division of dioceses, etc. We have seen previously that the power of the Consistory does not extend to countries under these conditions; and as the conclusion of concordats is becoming more and more frequent, the role of the Congregation for Extraordinary Ecclesiastical Affairs is extremely active.

As the business before the body is largely a matter of diplomacy, we can understand its close relation to the Secretariat of State.[15] Under Pius XI the Papal Secretary of State was also the prefect of the Congregation of Extraordinary Affairs, but under Pius XII this position has not been filled and Monsignor Tardini, Pro-Secretary of State for Extraordinary Ecclesiastical Affairs, works with the cardinals of the congregation. As the question of the episcopal appointments is often before the congregation, its personnel includes the cardinal secretaries of the Holy Office and of the Consistory. Most of the functionaries of the Congregation for Extraordinary Affairs belong also to the Secretariat of State, of which they form a section, that of Extraordinary Affairs, having the same secretary and sub-secretary, *minutanti*, archivists, attaches and consultants. The secretary of the congregation is also the presiding officer of the Pontifical Commission for Russia, a body which has in charge the Russian clergy and faithful of the Latin rite.

[15] See "The Roman Offices," pp. 142–6.

Sacred Congregation of Seminaries and Universities

This congregation exercises its action over all Catholic universities or faculties of study in every country and over seminaries and religious novitiates throughout the world, except those in countries under the Congregations of the Propaganda and that of the Oriental Church.

In Catholic establishments of higher learning, the congregation may intervene in the nomination of rectors, deans and even professors. It has submitted to it programs of study, of special rules for examinations and competitions, and it oversees the orthodoxy of teaching. The financial regime of these institutions is also an object of its interest. In countries where Catholic organizations of this kind are incorporated into State universities, the part of the congregation in their government is regulated by the provisions of a concordat.

The seminaries were placed under this congregation as late as 1915, by Pope Benedict XV. They came formerly within the province of the Consistorial Congregation, which has not lost interest in the matter. We will recall that a section of the quinquennial report of a bishop must be devoted to the subject of seminaries in his dioceses. This explains the presence of the prefect of the Congregation of Seminaries and Universities in the Congregation of the Consistory and, vice-versa, the Cardinal Secretary of the Consistory is a member of the Congregation of Seminaries and Universities, while an assessor of each congregation is one of the assessors of the other. Once in every three years the bishops must hand in answers to a questionnaire submitted by this bureau regarding the condition of seminaries. If between these reports a seminary adopts a new manual of philosophy, or theology, of Holy Scripture or canon law, the bishops must at once inform the congregation. The questionnaire, divided into seven articles, requires particulars regarding the personnel of the seminaries, their buildings, financial situation, piety and discipline, studies, ordination and the personal relations of the bishops with the seminaries as well as what has been done in the matter of recruiting new priests. Pius XII in his *motu proprio, Cum Nobis*, of November 4, 1941, instituted within this congregation the "Pontifical Work for Vocations to the Priesthood" which has as its object the

aid and maintenance of vocations and of "uniting the faithful all over the world in prayers for this purpose."

Sacred Congregation of the Fabric of St. Peter's

The origin of this congregation dates back to Pope Julius II who in 1550 granted special favors to those who contributed to the reconstruction of the Vatican basilica, i.e. helped in building the present St. Peter's. Clement VII appointed a commission of sixty members to superintend the construction and administration of the new basilica and later replaced this group by a congregation of cardinals of whom the arch-priest of St. Peter's was the prefect. In 1751 Pope Benedict XIV drew up regulations for the administration of St. Peter's which are still in force.

This congregation administers the endowment of the basilica and deals with questions pertaining to the upkeep and repair of the basilica and of the Vatican Palaces. The congregation has an administrative and a technical section and a studio of mosaics. The new excavations under St. Peter's are being carried out under the supervision of this congregation.

8 THE ROMAN TRIBUNALS

THE CONGREGATIONS of the Curia which we have reviewed are especially and above all administrative bodies—except the Holy Office—and questions, even of a disciplinary nature submitted to them for settlement are usually regulated by a general rule for the common good, rather than out of strict regard to matters of law in each case. The tribunals of the Church, sitting in Rome, however, are legal institutions for the application of the Code of Canon Law, rendering strictly judicial sentences in controversies between individuals, or between moral persons and physical individuals. As each of the tribunals possesses a different and very distinctive character, as well as an organization suited to its needs, a study of the ensemble or of traits common to all is not necessary, as in the case of the Congregations.

Sacred Apostolic Penitentiary

The first and oldest of the tribunals, this court takes cognizance of all matters relative to the *forum internum* (the conscience), and is, so to speak, a continuation of the tribunal of the sacrament of Penance. The Penitentiary proceeds without formalities, and accords absolutions, dispensations and faculties. Evidently there is no cause for recourse to its jurisdiction except in reserved cases, that is, when absolution cannot be granted by an ordinary confessor. The average Catholic might never have occasion to resort to its judgments, and as its work is of a very delicate and confidential nature, we hear little about it, for those matters with which it deals are without effect in public life: no civil judge

may take into account the judgments of the Penitentiary, and its absolutions and dispensations are rendered only in "the internal forum," for the peace of souls.

As a court, its jurisdiction is unique, the Church exercising over the faithful a much greater authority than civil societies over the actions of their members—an authority extending to thoughts and deeds unknown to any save to the person concerned and to their consciences. Civil societies are interested in public order, infractions of law being forbidden or punished only if they are known. The Church has another aim: to lead men to eternal life; it has the power "to bind and to loose." Consequently, in addition to offenses against Christian society, it occupies itself with secret acts which affect the relations of the soul with God. It is this last category of matters which are dealt with by the Sacred Penitentiary.

The Sacred Apostolic Penitentiary now includes, besides the Cardinal Major Penitentiary, the following members: the regent, the theologian, an assistant theologian, the datary, the corrector, the sealer, the canonist, the secretary, two substitutes, three *scrittore* or writers, a registrar and an archivist. A group of prelates attached to the Penitentiary forms the Signatura of the Sacred Penitentiary and assists the Cardinal Penitentiary in the more complex and grave cases. The Sacred Penitentiary today is composed of two sections: the Tribunal proper and the Section of Indulgences,[1] and all other cases are treated in separate assemblies of one of its two sections. Such a *congresso* is composed of three members: 1) the regent of the Penitentiary; 2) the secretary of the Penitentiary; and 3) one of the substitute secretaries, depending on which section is holding its meeting. The *congresso* may transfer a case to the Tribunal of the Signatura, and the final decision regarding this remains in the hands of the Cardinal Major Penitentiary.

The Cardinal Major Penitentiary is the principal personage of the tribunal, and all its decisions are rendered in his name. Usually he makes a special study in each case, and sometimes even reaches a decision without consulting other members; in a very grave in-

[1] This section was transferred from the Holy Office to the Penitentiary by Pope Benedict XV in 1917. The Penitentiary now makes the dogmatic study of prayers for which indulgences are requested and, if the conclusions are favorable, grants the indulgences attached to the recitation of the prayer.

stance he refers the matter to the Pope. He is appointed for life, and his powers do not cease during the vacancy of the Holy See. Should the Major Penitentiary die during the vacancy of the Holy See or within the Conclave, the cardinals are *bound* to appoint another Major Penitentiary at once, because this office cannot remain vacant even for a brief time and the Sacred Penitentiary must be quick to act and cannot delay in decisions involving the health and salvation of souls. He alone has the right to receive and dispatch sealed letters while a Conclave is in session, a time when all other correspondence is restricted and subject to censorship. He may give permissions and make decisions during the vacancy of the Holy See, even in such cases as are reserved usually for the Pope.

It is the Cardinal Penitentiary who assists the Sovereign Pontiff on his deathbed and gives him absolution. He also marks the Pope's brow with ashes on Ash Wednesday (when out of respect for the exalted rank of the Vicar of Christ, the words, "Remember, man, thou art dust," are omitted). During Holy Week this Cardinal Penitentiary occupies in rotation the "penitentiary thrones" in each of the great basilicas (St. John Lateran on Palm Sunday, St. Mary Major on Wednesday, St. Peter's Basilica on Holy Thursday and Good Friday).

At the beginning and end of the Holy Years, the Cardinal Major Penitentiary takes an important part in the ceremonies. He presents to the Pope the gold and ivory hammer with which five knocks are made on the Holy Door of St. Peter's; three knocks by the Sovereign Pontiff himself, the other two by the Penitentiary. At the close of the jubilee year, when the Door must again be sealed, the same dignitary hands to the Pope the silver trowel to lay on the first mortar.

The Regent of the Sacred Penitentiary occupies, in relation to the head of the tribunal, a position similar to that of secretary to the prefect of a congregation; he signs documents in the absence of the Cardinal Penitentiary and conducts the ordinary affairs of the tribunal; he is chosen by the Pope, but his written appointment comes from the Grand Penitentiary.

The Sacred Penitentiary gives not only absolution, but dispensations, commutations, "sanations" and condonations. Absolution is given in those cases reserved to the Holy See, in other words for transgressions which cannot be dealt with by confessors

or the bishops of dioceses. Dispensations are given in multiple cases: for individual obligations or vows when they are not known to the public and may be broken without scandal, as for instance when a person makes a vow the accomplishment of which he finds beyond his forces; for impediments to marry when they are of an "occult" nature, as for instance impediments because of crime or relationships resulting from adultery. By "sanations" we understand the retroactive validation of an act that was invalid because of some impediment; the sanation either grants a dispensation or takes into account the fact it no longer exists.

The Sacred Penitentiary, in very rare cases and for sufficient and grave cause, may also grant condonations or remissions of debts. Thus, for instance, if a heritage were accepted under conditions, oral or secret, but accepted, and the beneficiary later found himself unable to fulfill those conditions without grave injury to himself or others, he would address himself to the Penitentiary.

This Tribunal never deals directly with those who have recourse to its intervention, nor is the Sacred Penitentiary informed of the identity of those who apply for its decision. The inviolable seal of the confessional is involved and it is usually the confessor of the person concerned who presents such cases under some fictitious name. This confessor surrounds his request with every precaution, placing his letter in a double sealed envelope even if it is transmitted through a diocesan bureau. The answer from the Penitentiary comes in an envelope addressed to the confessor but containing another sealed envelope inside addressed "To any confessor of the penitent's choice from among those approved by the local Ordinary." The confessor must turn over this sealed envelope to the penitent who is free to have it opened by the priest acquainted with the case or to take it to another.

Supreme Apostolic Signatura

This Tribunal may be roughly termed the Supreme Court of the Catholic Church and there is no appeal from its decisions. Its procedure was codified by Paul III in 1540, constituting it the ecclesiastical court of appeal and revision. Its present composition, jurisdiction and procedure are based on three documents: the *Lex propria*, annexed to the constitution *Sapienti consilio* of 1908 (which completely revised the scope and powers of the old

Signatura), the *Regulae servandae*, approved by Pius X in 1912, and the autographed instructions of Benedict XV, dated June 28, 1915. The Code of Canon Law has modified its charter on two points only.

The tribunal of the Signatura, unlike the Rota, is composed of cardinal judges. Under the present Code, there is no restriction to their number—usually around ten. Their decisions are made in full session, being presided over by a prefect, aided by a prelate secretary chosen by the Holy Father. The personnel also includes a notary, a custodian of records, and two subsidiary colleges, or boards: a college of voting prelates and a college of prelates *referendarii*.

The ordinary category of cases decided by the Signatura are as follows:

1. Violation of professional secrecy by auditors of the Rota, or any damages done by them in an unjust or invalid proceeding,
2. "Exceptions of suspicion" against auditors of the Rota, i.e., doubt of impartiality of these judges,
3. Revision of decisions of the Rota,
4. *Restitutio in integrum* against judgments rendered by the Rota, i.e., canon law, like Roman law, admits that in case of grave and flagrant wrongs resulting from a legal judgment which cannot be attacked in the ordinary way, a competent jurisdiction may re-establish the plaintiff in the *statu quo ante*,
5. The *restitutio in integrum* may be applied only to cases definitely decided. Certain sentences do not fully make clear the status of persons concerned—for instance in marriage cases, a marriage is valid or it is not; sometimes the status of the person concerned remains in suspense to leave the interested party free to present supplementary arguments. And it may happen that the Rota refuses to reopen a case which it considers it has examined sufficiently. Appeal in these instances are made to the Apostolic Signatura,
6. Conflict of jurisdiction between two ecclesiastical courts, for instance between two metropolitan courts. In such cases, appeal may be made either to the papal nuncio of the country, or to the Apostolic Signatura.
7. Cases in which the exclusive competence of the Signatura has been recognized in particular instances by a State which has signed a concordat with the Holy See, for instance Italy and Portugal in regard to the validity of church marriages.

The same tribunal also examines certain legal matters regarding Vatican City and cases submitted to the Sovereign Pontiff for extraordinary judgments—here tendering him their advice, rather

than making a legal judgment. The procedure of the Signatura is somewhat like those of the congregations, with the difference given by its legal character. Unlike other tribunals, and especially the Rota, however, it does not have to set forth in its decisions the reasons for its judgments.

Sacred Roman Rota

The Tribunal of the Rota, which takes its name from the revolving table at which the judges formerly sat, is one of the oldest bureaus of the Curia. It existed long before the creation of the congregations of cardinals when the Popes, in a first effort to lighten the labors of the consistories, had certain causes examined by chaplains occupying in the Curia a rank immediately after the cardinals. These officials examined cases referred from all parts of the world, and when the matter was ready for consideration, laid them before the Sovereign Pontiff, who himself made the decisions. This was the origin of the tribunal or *auditorium* of the Rota, and for many years it judged the chief ecclesiastical processes of Christianity (as well as the temporal suits in which the Pontifical States were involved); it was called by several Popes "the Supreme Court of the Christian World." After the creation of the Roman congregations by Sixtus V, many categories of contentions were gradually taken from the Rota, and with the abolishment of the Papal States in 1870, its power would appear to have been greatly diminished. But the venerable institution was restored to much of its influence by Pius X in 1908, and has become again one of the most interesting and active tribunals in existence.

In the constitution *Sapienti consilio*, Pope Pius stated: "Basing our action on that of our predecessors, Sixtus V, Innocent XII, and Pius VI, we order and ordain that all contentious matters, both civil and criminal, which call for judicial action with witnesses, testimony, etcetera, be referred to the Tribunal of the Rota (exception is made of the so-called major cases)." The organization of the Rota was regulated by the same document as follows: The Sacred Roman Rota is composed of ten prelates, called auditors, chosen by the Roman Pontiff. They must be priests and of mature age, doctors at least of theology and canon law, notable for the dignity of their lives, their prudence and their juridical knowledge. At the age of seventy-five they became *emeriti* and cease to be active judges. The body is presided over by a dean, who is

only the first among equals. Auditors who violate secrecy or who, through culpable negligence or deceit, cause injury to the contesting parties, are required to make good this damage; and they must be punished either on the demand of the injured party, or by the Apostolic Signatura, the sentence being confirmed below." These regulations were not greatly altered by the Canon Code of 1917, the principal change being that instead of fixing the prelates at ten, the new constitution simply said that the Rota was to be composed "of a certain number of auditors." Nothing is said in either regulation about the distribution of the auditors by nationality—incidentally they are not all Italians and the present dean is a Frenchman. The present rules governing the Rota were published in 1934 under the title *Normae S. Romanae Rotae Tribunalis.*

Each of the auditors of the Rota is assisted in a part of his work by an *aiutante di studio*, who may be either an ecclesiastic or a lay person, provided he has a doctor's degree in canon law and is of irreproachable character. This functionary is chosen by the auditor he is to assist; his appointment must be approved by the college of judges and by the Holy Father himself. Other officials of the tribunal: a promotor of justice who is something like a prosecuting attorney and who defends the public interests; a "defender of the bond" who has an assistant or substitute and whose services are necessary in application for annulment of marriage; three notaries or clerks, one of whom keeps the minutes of proceedings, also several other clerks and accountants. All the personnel of the Rota are on the payroll of the Holy See.

In theory everyone must appear personally to defend his cause before the Rota, but, as in any other court, it is difficult to forego the services of specialists acquainted with the law and procedure of the court. The advocates or lawyers practicing before the Rota are not a part of its personnel, but must be acceptable to it. They must pass an examination before the auditors, must be doctors in canon law, and must have studied for three years at the special school for lawyers attached to the tribunal. They must take an oath to fulfill their duties conscientiously and, when requested by the dean, to lend their assistance gratis to indigent persons coming before the tribunal.

The Roman Rota dispenses justice in two ways—either three (or more) judges sitting in turn, or the whole tribunal sitting.

The mechanism of the rotation of judges and all the procedure of the Court is regulated with meticulous care and shows the ardent desire of the Church that its justice be above reproach. When the courts sit by threes, the judge whose appointment bears the earliest date, presides over the session and acts as *ponente*. The debates are conducted in writing, although oral discussions sometimes take place when they are necessary to throw light upon questions of detail. Such an audience is given in the presence of the three judges in a session presided by the *ponente*, and a stenographic report made of the proceedings. The first pleading of the case by the lawyer of the defendant is printed and a number of copies must be deposited with the clerk. Unless an exception is permitted by the *ponente*, it must not exceed twenty pages. The lawyer of the plaintiff has twenty days to reply, and has right to ten pages, printed. Replies and counterreplies are permitted, so we can form an idea of the mass of material to be examined and weighed by the judges.

We must remember that the Rota is a court of appeal; few cases come before it in first instance. A case already pleaded before a diocesan official may be referred either to the tribunal of the metropolitan (the archbishop of a province consisting of several dioceses)—or to the Rota. In canon law for a sentence to be final, i.e. no longer susceptible to appeal, it must confirm a previous sentence; in other words, the same suit must have obtained concordant decisions in two successive instances. If, on the contrary, the two sentences are contradictory, the party which loses the second instance may make a new appeal. If the first appeal is made to the metropolitan, it comes next before the Rota; if the Rota has already given a judgment, the case may come before it a second time, but none of the three judges may be the same, the order in which they sit being regulated in order to prevent this.

The Rota is not competent as a court of first instance with two exceptions: in civil cases when bishops are involved, or when one of the parties to the dispute is a moral ecclesiastical personage having no superior other than the Pope—as dioceses or certain religious orders and congregations.

It was the following clause in the constitution *Sapienti consilio* of 1908, "All contentious causes, not of major importance, treated by the Roman Curia, shall henceforth be judged before the

Tribunal of the Rota" which flooded that court with those cases now most discussed in connection with it, namely, requests for the annulment of marriage. This category of cases is far greater than any other kind judged by the tribunal, but they are by no means the only matter submitted to it.

As to annulments of marriage, of course the Rota cannot declare null a marriage which was really valid; it can only examine and discover, if it is there, the nullity of a union which presents an appearance of validity. Its investigations are as carefully made as those of any court in the world. A reader of the decisions of the Roman Rota in any case would be assured by the nature and amount of testimony, and the painstaking consideration of law and motives, that the procedure was all in strictest compliance with canon law. The opinion often heard expressed when cases involving wealthy or prominent persons are being heard, that only such cases are able to secure annulment because of the cost involved, is not supported by the facts.

It is true that a lengthy procedure on the part of a court not supported, as are civil courts, by the laying of taxes and contributions, will involve costs, but within the court itself none of the lawyers are allowed to set arbitrary fees. Moreover, canon 1914 of the Code of Canon Law declares: "Poor persons, entirely unable to pay, are entitled to assistance gratis; those who are not, have a right to a reduction of costs." The advocates practicing before the Rota are required by oath to provide assistance in these cases.

Here are some figures in the matter more powerful than any argument: A report on the activity of the Rota in 1955 shows that 251 decisions were handed down by it in that year.[2] Of these, 247 cases concerned appeals for a declaration of nullity of marriage, and two were applications for separation. In addition there was a decision in a dispute involving a building contract in Mexico, and one concerning a seizure of documents. Of the 247 marriage decisions, 108 marriages were declared null and void, while 139 decisions upheld the validity of the marriages. As for the financial costs to the persons referring these cases to the Rota, in more than 43% of them no fees were charged, and the expenses were paid by the Holy See.

[2] Report released by the Vatican News Service, transmitted by N.C.W.C. News Service, January 30, 1956.

The decisions of the Rota are listed once a year in *Acta Apostolicae Sedis*, and sometimes a Rotal decision is published here in full, particularly when the case offers special interest of a legal nature. Most of the decisions appear later, however, in a separate publication, issued under the care of the dean of the Rota; proper names are not given, being replaced by the diocese of the applicants and the name of the lawyers and advocates pleading before the court, as well as those of the judges deciding the case.

9 THE ROMAN OFFICES

THE ROMAN CONGREGATIONS, as we have seen, have an element common to all, likewise the Roman Tribunals; the duties of the former class being an administrative nature, of the latter, judicial. Not so with the Roman Offices; they are a heterogeneous number of bureaus which cannot be placed in either of the other two classifications, and whose duties differ greatly in scope and importance. The Chancery and Secretariat of Briefs transact the actual business of drawing up pontificial documents; the Secretariat of State extends its activity throughout the world in the diplomatic and political fields (like any ministry of foreign affairs); the Apostolic Camera is a papal ministry of finance with limited powers; the Dataria, which formerly controlled all supplications addressed to the Sovereign Pontiff, has lost most of its former glory and now grants minor ecclesiastical benefits not administered by the Congregation of the Consistory or Propaganda.

Apostolic Chancery

This is the bureau charged with the preparation and expedition of apostolic bulls, concerning the appointment of bishops, erection of new dioceses, canonization of saints, announcements of councils or of a Holy Year, and other important affairs of the Church.

Papal bulls are much less used than in former times, now being replaced in matters not of the highest importance by briefs. The latter are prepared by the Secretariat of Briefs. The bull is the work of the Chancery; it takes its name from the

leaden seal (*bulla*) which marks its authenticity as the oldest form of pontifical letter. To anticipate this very question of the nature of communications emanating from the Pope personally (not from the congregations) which will arise again in dealing with the Secretariat of Briefs to Princes and Latin Letters, we might say a few words here regarding the forms, contents and appearances of the different kinds of papal letters (*litterae decretales*), the autograph (*chirographum*), the encyclical (*litterae encyclicae*), the apostolic epistle (*epistola apostolica*), the apostolic constitution, the *motu proprio*, the apostolic letter (*litterae apostolicas*), the simple letter (*epistola*).

Aside from the autograph letter, ordinarily addressed to a cardinal, usually to the Secretary of State, in which the Holy Father informally states his views on some important point but does not formulate an administrative measure, the papal letters fall into their various classifications much less because of their exterior form than because of their subject matter. Decretal letters are usually the official proclamation of a canonization. Encyclicals, the most familiar to laity and the most widely published, generally refer to a subject of interest to Catholics throughout the world: social justice, modernism, birth control, etc., the Pope addressing them "to our Venerable Brethren, Patriarchs, Primates, Archbishops, Bishops and other Local Ordinaries enjoying Peace and Union with the Apostolic See." It is the duty of these officials to see that the contents are made known widely among the faithful. The *epistola apostolica* usually contains instructions to an individual or group, especially to guide them in some grave situation in their part of the world. In other words, it is a letter of public character, but not like the encyclicals which are of universal interest.

So far we have spoken of pontifical letters, tracing a line of conduct or giving instructions or advice—not, however, of those of an administrative or legislative order. Under the three following forms the Pontiff makes regulations, modifies other regulations and prescribes rules to be followed: the *motu proprio* is not necessarily due to the initiative of the Pope, but he takes full responsibility for the rules set forth in such a document, ordinarily addressed to no person in particular. For instance, certain matters of liturgical music were regulated by Pius X in this way. It is an edict or decree in the usual sense of the term. The *apos-*

tolic constitution has to do with the establishment or modification of ecclesiastical territories or institutions. The *litterae apostolicae* differs but little from it, being in many cases a letter on a similar subject but dealing with the vicariate or a prefecture rather than a diocese. The simple *epistolae* of the Holy Father are letters written by him of an ordinary or, we might say, social nature—congratulations, expressing good wishes or thanks. These are addressed to cardinals, bishops, religious or lay people on the occasion of jubilees, anniversaries, conferences, marriages, etc.

Decretal letters (proclaiming canonizations) and apostolic constitutions usually form the subjects of bulls; and are issued by the Apostolic Chancery. The bull is written on antique parchment, the brief on vellum. The bull bears the lead seal and the signature not only of the Pope, but of the Chancellor, the cardinal chief of the bureau dealing with the subject treated, and of two apostolic protonotaries. The matrice for the seal of each Pope attached to his bulls is engraved with the heads of Peter and Paul facing each other and separated by a small Latin cross, on the reverse being the name of the reigning Pope, as "Pius Papa XII." At the death of a Pope this matrice is solemnly broken, and one of the first acts of his successor is to have engraved his own to attach to documents drawn up during his pontificate. At the head of the bull, the Pontiff is referred to as "Bishop, servant of the servants of God"; the brief does not use these words, but gives the Pope's name. Bulls are drawn up but not delivered by the Chancery; they are sent for transmission by the bureau of the Curia which submitted the affair—most often the Congregation of the Consistory.

The personnel of the Chancery is no longer so great or so important as in other times. It is now composed of a regent, two *minutanti*, an archivist-protocolist and three copyists or writers, one of whom acts as sealer. The force is under the supervision of the Cardinal Chancellor, a dignitary of the Church, who in the Middle Ages enjoyed great powers. The office had been empty for many centuries when restored by the *Sapienti consilio* in 1908 to a position of usefulness but not to its former glory. The appointment of the Cardinal Chancellor and that of the Cardinal Chamberlain (*Camerlengo*) are the only ones made in consistory, and in this assembly the Chancellor holds his traditional office as

notary. The regent who assists him in the active work of the bureau is responsible for the drawing up of the papal bulls in the form and wording established from time immemorial. The copyists in this bureau must be masters of penmanship, although they are no longer required to use the special writing called *bollatica* or "letter of St. Peter" (in ancient characters and without punctuation), which was used until 1878, when abolished by a *motu proprio* of Leo XIII.

Apostolic Dataria

The Dataria originally formed a part of the Apostolic Chancery, and the prelate at its head long enjoyed one of the most powerful posts in the government of the Church. This came about from the fact that no petition to the Pope could be granted until the date was officially affixed. This had to be done before the Pontiff, and gave the official charged with dating access to his presence at all times. It gradually came about that he was the one who presented the petitions to the Pope, and much of their fate depended on his recommendations. The Dataria also kept the registers of favors granted, and to it were entrusted the alms to which these grants often gave rise. As his task increased, the necessity for aid arose and an auxiliary was given him. Documents of the sixteenth century already refer to his office and it appears that his position by that time, and perhaps long before, had been removed from dependence on the Chancery. At any rate it is clear that at that epoch the Dataria was the tribunal where favors were obtained, and the Chancery the tribunal whose role consisted in the actual drawing up of the documents of concession.

As the number of benefices accorded by the Church became greatly lessened and the property of the Church diminished as the result of the Protestant Reformation, detaching whole nations from Rome, the Dataria became less and less active. Furthermore, the development of the Secretariat of Briefs, whose head was given the power to bestow numerous favors of a special nature, sapped its power from within. Toward the end of the nineteenth century, the greatest part of its task lay in according dispensations for impediments to marriage.

The Curial reform of Pius X created the Congregation of Sacraments, and marriage questions passed into the domain of this new bureau. The duties of the Dataria were stated by the

new constitution to be "the examination of the fitness of candidates for non-consistorial benefices reserved to the Holy See." These terms were further defined by the new Canon Code, and we find the actual power of the Dataria to grant favors counts for little outside of Italy. In theory, the Pope may appoint to all the benefices, but we have seen that in most parts of the world these matters are administered by the Consistory or the Propaganda. The benefices handled by the Dataria are ordinary benefices such as a parish or a canonry. Qualifications of candidates to these posts are examined by the Dataria, it prepares and delivers their title of nomination. Certain of the more important grants are made by bull, and in these cases the Dataria itself may draw up the document without recourse to the Chancery. In the city of Rome, moreover, the Dataria plays the part of a pension bureau, fixing the amount of charges imposed by the Pope on certain beneficiaries and paying to pensioned persons, from this amount, the sum due them.

Beside the Cardinal Datary, a Sub-datary and seven assistants are sufficient for this work.

The Apostolic Camera and the Finances of the Holy See

The Apostolic Chamber, or Camera, is a survival of the temporal power of the Popes. It formerly administered the finances of the Papal States, but since 1870 has had little to do save in the interim between the death of a Pope and the election of his successor. The duties of the Camera are defined by the Code of Canon Law as follows: "To this office is confided the care and administration of the property and temporal rights of the Holy See, above all at that moment when it becomes vacant." The important words in this definition are "above all," for outside the period of vacancy in the Holy See, the Apostolic Chamber is reduced to inaction. Under the Cardinal *Camerlengo* (or Chamberlain), the officials of the Chamber are as follows: the vice chamberlain, the auditor general, the treasurer general, clerks and notaries.

The Camerlengo of the Holy Roman Church (not to be confounded with the Camerlengo of the Sacred College who is elected each year) assumes the regency of the Holy See upon the death of a Pope. When the Sovereign Pontiff has breathed his last, the Camerlengo convokes the prelates of the Apostolic Chamber

(as listed above) to the pontifical apartments, and before them makes the official declaration of the death of the head of the Church. He then draws up the mortuary document which serves as the civil act of decease, and which all his subordinates sign with him. Then, assisted by the same persons, he officially takes possession of the Sacred Palaces and has a number of inventories made. During the interval before the Conclave, the supreme power of the Church lies with the cardinals, but it is the Camerlengo who actually carries out measures ordered by them; together with the cardinals who are heads of the cardinalate orders, he wields the executive power during the vacancy of the Holy See, and, during this time, he wears the keys of the Vatican at his waist and carries in his hand the baton of commander with its golden apple. Everywhere he is preceded by a guard.

At the first meeting of the Sacred College following the death of the Pope, the Camerlengo has the Fisherman's Ring and the lead stamp for signing bulls of the deceased Pope broken before the assembly by the prefect of ceremonies. He makes all practical arrangements for the conclave of cardinals at which the new Pope is to be chosen. As we have seen, this conclave must not take place later than eighteen days after the demise of the Pontiff. At the opening session of the conclave, the Camerlengo personally sees that the doors are locked and that no intruder is allowed.

Elected for life, the Camerlengo is the only head of a *dicasteria*, or bureau, with the exception of the Cardinal Major Penitentiary, whose term does not expire upon the death of the Pope. The Cardinal Chancellor and the Cardinal Datary no longer have charge of their office; the last act of the Cardinal Secretary of State is the notification of the Pontiff's death to the diplomatic corps.

In normal times, however, and outside of these extraordinary duties resulting from the vacancy of the Holy See, the employees of the Apostolic Chamber enjoy purely honorary dignities. Who, then, actually administers the finances of the Holy See? The answer is: a special Commission of Cardinals called the "Administration of the Possessions of the Holy See," and another body called the "Special Administration" which manages the capital assets turned over by the Italian government to the Vatican in 1929 at the time of the settlement of the Roman Question.

The Holy See never publishes any figures concerning its

receipts or expenses, as the Pope is sovereign of Vatican State and head of the Catholic Church and is accountable to no one in matters of administration. However, this does not mean that the Holy See has no financial administration or that its finances are in disorder. The Vatican has a "bank" called the *Opera della Religione* which clears its transactions, and financial experts act as advisers to its two commissions, and are assisted by a substantial secretariat of laymen.

The sums flowing into the treasury of the Pope may be classified—in a general way—as ordinary receipts and extraordinary receipts. Among the ordinary receipts should first be mentioned the revenues derived from Peter's Pence, the annual contribution made by Catholics throughout the world for the support of the works of the Holy See.

These contributions are sent to Rome through the bishops, collections being made in the churches or by organizations formed for the purpose. The origin of Peter's Pence has been traced by historians as far back as the year 787 when it first arose in England (where it remained a fixed obligation down to the time of Henry VIII), and then spread to other northern lands. Still other countries adopted the custom and for centuries it existed in many parts of the world, although in earlier times in such places as Portugal, Poland and certain of the Italian States, the existing records do not permit students of the subject to distinguish between Peter's Pence and the feudal tribute which was the price of papal protection.

The Reformation put an end to Peter's Pence for many centuries, and not until the time of Pius IX was it revived—first in France, then Austria and Germany and later in Ireland. After the occupation of Rome in 1870 and the rejection by the Holy See of the annual indemnity offered by Italy, Peter's Pence became the principal support of the Pope. At the end of the nineteenth century, France was the principal contributor; now it is the United States, or rather the American Catholics, and Peter's Pence is still one of the largest sources of contributions to the papal treasury.

Next among its ordinary receipts should be counted the revenues derived from the capital restored to the Vatican by the government of Italy in 1929 in settlement of the claims presented by the Holy See for the loss of revenues formerly derived from its property and domains confiscated in 1870. (We shall return to

this "capital" after a mention of the rest of the revenues.) Among other receipts that may be classified as ordinary are the revenues derived from charges of all kinds made by the different organizations of the Vatican for dispensations, the collation of benefices, for the examination, judgment and forwarding of decisions rendered in cases tried by the papal courts, and income from the post office, museums and other institutions of Vatican City. These ordinary receipts, though not negligible, do not constitute a substantial amount.

It is also true that the Vatican Palaces still contain art treasures of inestimable value; but this wealth is not only unproductive but often occasions active expense, because its maintenance and need of restoration require continuous outlays that are not covered by the entrance tickets and other fees charged by the Vatican museums and similar institutions.

The extraordinary receipts of the Vatican by their very definition are irregular and difficult to evaluate; they are such things as legacies, gifts, special contributions, etc.[1] Finally the three domains of Assisi, Loretto and Padua, constitute, in the form of real estate holdings, an important support to the budget of the Holy See.

Let us return to one of the ordinary receipts: the sum paid by the Italian government to the Holy See at the time of the Lateran settlement. For this it is necessary to go back to the last days of the Papal States when the property and domains of the Holy See were confiscated by Italy. Between 1860 and 1929 the Holy See lived in a condition that can be described as a state of poverty carried with decency, and sometimes it was in actual need. Already in 1860 its normal revenues were sharply reduced by the loss of the richest provinces of the Papal States, and in 1870, when Rome fell, these revenues ceased to exist. From this time until the time of the Lateran settlement, the Holy See lived, as we have seen, from the offerings that arrived from all parts of the world in the form of Peter's Pence.

In 1871 the Italian Parliament approved the Law of Guarantees which included the decision of the State to pay to the Holy See

[1] Among these resources we may mention a percentage from the offerings collected in the two French shrines of Lourdes and Lisieux. This return from Lisieux served, among others, to reconstruct the Roman Russicum or Russian Seminary of the Holy See; on the other hand, after World War II the Holy See contributed substantial sums toward the reconstruction of the shrine at Lisieux, partially destroyed at the time of the Allied invasion of France.

an annual revenue of 3¼ million lire. This arrangement, however, was not agreed to by the Popes, and the money was never accepted. The matter remained in abeyance until the conclusion of the Lateran accord when an indemnity of one billion seven hundred fifty million lire was agreed upon. It should, however, be noted that in view of the continuous depreciation of the lira between 1870 and 1929 this sum was, as the Holy See declared, "in its real value inferior to the sum which the Italian State was willing to pay if the Holy See had accepted the payment of the obligation acknowledged by the Parliament in the Law of 1871." Actually of the sum turned over to the Holy See by the Italian government in 1929, seven hundred fifty million was paid in cash and the balance—one billion lire—in Consolidated Italian State Bonds, bearing five per cent interest. The real value of these bonds in 1929 was eight hundred million lire.

The Special Administration (*Ammistrazione Speciale*) appointed by Pius XI to administer these funds was, of course, fully aware of the constant depreciation of the lira and for this reason the major part of the sums received have been invested. This is the reason that the administration of the Holy See is to be found among the stockholders of Italian and foreign industries and corporations, a fact that has been distorted by leftist and Communist propaganda to such extreme statements as that the Holy See has "accumulated gold reserves second only to those of the United States," and that "the Holy See controls a substantial part of the Italian economy as well as industries in other countries." These statements are of course very easy to disprove since one has only to examine published statistics concerning the distribution of gold to discover the exaggeration, and the financial policy of the Holy See is a conservative one of distributed investment so that its financial interest in any given enterprise is almost always partial.

Concerning the present amount of the "capital" of the Holy See, one can only guess, since no authorized statistics are available; but it is reasonable to suppose that this special fund has been further depleted by losses due to war and inflation. Still, one can *assume* with good reason that this capital produces an annual revenue sufficient to cover the ordinary expenses of the central administration of the Catholic Church and to make up the deficit in the cost of the administration of the State of Vatican City.

The cost of the central administration of the Catholic Church includes the maintenance in Rome of the Congregations, Offices and Tribunals and of the cardinals and other prelates attached to them. It also means provision for the diplomatic service of the Holy See and contributions to its missionary work, although the Propaganda is mainly financed by special donations and collections taken up for this purpose in all parts of the world. The Holy See also spends enough to keep the Vatican Radio in efficient order, providing information and directives to Catholics everywhere and giving hope to millions behind the Iron Curtain.

It cannot be said that the Holy See spends its money lavishly; to see how modestly the Pope lives and how low are the salaries of Vatican officials is sufficient to dissipate any doubts in the matter. The times are past when cardinals owned fabulous palaces and gave lavish entertainments; the great processions and ceremonies in the Vatican are not costly; vestments and uniforms are used but a few times a year and very often last for many decades and sometimes even centuries.

To sum up, the Holy See is not at this time in a precarious financial situation as it was up until 1929, but it is not rich. The receipts suffice, at the cost of a very rigid economy, to cover the ordinary expenses. Its extraordinary expenses, including the vast charitable and relief works of the Pope, are covered by Peter's Pence contributed by the faithful, and foremost among them, by the Catholics of the United States.

Secretariat of State

It is through the Secretariat of State that the Sovereign Pontiff carries on his diplomatic relations with the outside world, but the work of this office is no longer confined to dealings with governments. Actually many ecclesiastical matters also pass through its hands, and under Pius XI and especially Pius XII it has become one of the chief organs of the papal government. Especially is this true since the present Pope has acted as his own Secretary of State since the death of Cardinal Maglione in 1944, his experience as a diplomat and later as Cardinal Secretary of State under Pius XI having furnished him with a rich background of diplomatic experience. This, however, is an exceptional situation, and the

role of the Cardinal Secretary remains as one of the great positions in the Church.

Although the Pope always possessed intimate advisers, until the fifteenth century there was no need for him to have a special office of the Curia to negotiate or discuss diplomatic agreements. This necessity arose with the increasing volume of Vatican relations with governments following the Protestant Reformation which subtracted whole nations from his authority. Since the establishment of the modern State, the foreign relations of the Holy See have been carried on through diplomatic channels, necessitating the appointment of representatives to foreign countries.

In the days of the Medicis, and even before, when nepotism had implanted in the highest positions of Rome and even in the papal chair the members of powerful Italian families, the papal Secretary of State was the "cardinal nephew." Although not always bearing this relation to the reigning Pontiff, this functionary was for over a century a close relative of the Pope. In many cases, the preferment gave rise to dissatisfaction in the Curia and incompetent administration of important papal affairs.[2]

The disappearance of "cardinal nephews" did not take place without some inconveniences. Deprived of the support of a member of his family whose power automatically rose and fell with his own, the Popes were still faced with embarrassing rivalries in the Sacred College. The Cardinal Secretary of State and the Cardinal Camerlengo were often at odds especially in the days of the Papal States, when the latter official was still active in the administration of the property of the Holy See. So great were the conflicts between Cardinals Pacca and Consalvi, one Camerlengo and the other Secretary of State under Pius VII, that Gregory XVI, his successor, in 1833 deprived the Camerlengo of all rights of political order, and stated that the Secretary of State was to be charged with the temporal affairs of the Church and its

[2] It is scarcely necessary to give examples of these abuses. History has not spared the Medicis and the Borgias, but an interesting light is thrown on the subject by M. Georges Goyau when he says: "Certain Popes in other ages enriched their nephews. Pius IV, Gregory XIII, Sixtus V made theirs work. They did not exploit the Church to the profit of their families, but their families to the service of the Church: Charles Borromeo, nephew of Pius IV, was an ascetic and a saint."

relations with the outside world. Since the birth of Vatican City as a State, the latter official also enjoys certain prerogatives of an interior order lost to the office after the Piedmontese occupation of Rome in 1870.

Since the reforms of Pius X the enormous work of the Secretariat of State has been divided into three sections:

1) *The section for Extraordinary Ecclesiastical Affairs.* The Congregation for Extraordinary Ecclesiastical Affairs forms around the Secretary or Pro-Secretary of State who convokes it, at the order of the Pontiff when he judges necessary, a sort of consulting council or commission. The personnel of the office for Extraordinary Ecclesiastical Affairs is the same as that of the congregation of the same name, and this bureau is, practically speaking, the most important organ of the Holy See in its international relations. It deals with political matters placed by chiefs of mission before the Vatican, and conducts the negotiations, often very delicate in nature, leading up to concordats with various civil powers. It also deals with problems regarding the nominations of bishops in various countries of the world with which the Holy See has a concordat and when negotiations with governments are involved.

The affairs of each country are closely examined by functionaries who have resided in these countries, and who know perfectly its history, its geography, customs, its government and political tendencies. The correspondence from India, for instance, is dealt with first by former missionaries who study and comment upon it. The Holy See is unique among the chanceries of the world in having in its service men of every nationality, who without regard of rank, grade, or seniority may be placed in that bureau where they will be most useful.

2) *The section for Ordinary Ecclesiastical Affairs* is charged with routine business such as dispatches to papal nuncios, legates and other agents of the Vatican throughout the world, and the relations with the diplomatic corps accredited to Vatican City. The latter are more numerous today then ever before—in 1901 they numbered nineteen; now there are forty-two. The Holy See, on the other hand, has forty-one diplomatic representatives abroad.

In accordance with the practice of modern diplomacy, the Secretariat of State and representatives of the Pope in foreign

countries correspond when necessary in cypher. The very confidential position of Substitute for Ordinary Affairs and Secretary of Cypher makes of the dignitary occupying this office the most intimate collaborator of the Cardinal Secretary of State or the prelate fulfilling his duties.

This section for Ordinary Affairs also deals with individuals, for instance with those soliciting a papal benediction on some special occasion or with persons who wish to make a gift to the Holy See. Another of its functions is the material work of preparing the *dossiers* and examining the qualifications of those recommended for papal dignities and pontifical decorations. Such positions as apostolic protonotory and prelate of the papal household are filled by the Secretariat of State. Others less important, as prelates of the chamber, chamberlains, and chaplains, are selected by the Majordomo of His Holiness for the length of his reign.

Upon the instructions of the Pope, the following orders or decorations are granted for services rendered to the Church and the Papacy:

The *Supreme Order of Christ*, one class, of Knights who wear the decoration of the order suspended from a special collar.

The *Order of Piux IX*, granted for outstanding deeds performed in favor of Church and society and which may be bestowed on non-Catholics as well as Catholics. Its three classes are: Knights of the Grand Cross, Commanders and Knights;

The *Order of St. Gregory the Great*, granted for military or civil services and with two divisions, each division subdivided as follows: Knights of the Grand Cross, Commanders and Knights;

The *Order of St. Sylvester*, especially created to reward masters of the various arts, has three classes: Knights of the Grand Cross, Commanders and Knights;

The *Order of the Golden Militia or the Golden Spur*, formerly part of the Order of St. Sylvester, reorganized by Pius X as a separate order with membership limited to one hundred;

Among other significant ecclesiastical honors are:

The *Order of the Holy Sepulchre*, consisting of Grand Cross Knights, Commanders and Knights. The order was created to encourage trips to the Holy Land by those who might give aid to the holy places. The Latin Patriarch of Jerusalem is the rector and perpetual administrator of the Order.

The *Knights of Malta*, the oldest order of laymen and prelates in the Church, stems from the great military orders, such as the Hospital-

lers of St. John of Jerusalem and the Knights of Rhodes. Since the eighteenth century its Grand Master has been named by the Pope. Conditions for admission are: nobility of sixteen quarterings, the Catholic Faith, attainment of legal age, integrity of charity, and corresponding social position. Its membership is made up of Commanders and several classes of Knights.

Papal medals are:

Pro Ecclesia et Pontifice, established by Leo XIII on the occasion of his golden jubilee in 1888 and awarded to those who had aided in making the jubilee a success. It consisted of three classes, but in 1906 was reduced by Pius X to one, the Gold Cross, and is now conferred to those who, in a general way, deserve well of the Pope because of services rendered to the Church;

The *Benemerenti Medal*, instituted by Gregory XVI to reward civil and military daring and courage;

The *Medal of the Holy Land*, designed by Leo XIII, is bestowed by the custodian of the Holy Land on worthy pilgrims as a testimonial of their pilgrimage.

Furthermore, the Papacy, through the Secretariat of State, grants titles of nobility like any other court—prince, duke, marquis, Palatine count or baron. These titles may be either for life or they may be hereditary, according to the merits of the case.

3) *The Chancery of Apostolic Briefs.* The third section of the Secretariat of State is charged with the actual drawing up of "apostolic briefs," or documents in connection with such items of business as the granting of honors and privileges by the Secretariat of State. The titles of protonotary, of prelate of the papal household, of assistant to the pontifical throne, are granted by briefs—likewise the orders and titles of nobility. The bureau is presided over by the Chancellor of Briefs and has a personnel of *minutanti* for the preparation of the briefs, an accountant-bookkeeper, penmen and archivists.

Secretariats of Briefs to Princes and of Latin Letters

These bureaus came into being with the custom of the Sovereign Pontiffs to send letters or briefs to princes, bishops and persons of consequence whom they wished to honor. The respective directors of these two offices have an audience with the Pope twice a month, and submit to him their minutes. Chosen among the best Latinists of the Curia, they write the briefs on parchment

and the letters on ordinary paper. The former are signed by the Pope, and bear the stamp of the Fisherman's Ring, the latter receive the signature of the secretary. The sealed envelopes are then handed to the Secretariat of State, by which they are sent by nuncios or special messengers to the persons for whom they are intended. Sometimes the Pope writes these letters with his own hand. Such communications are very rare and are considered a great honor to the recipient. The language of all encyclical letters —which deal with subjects of universal importance—is prepared by the Secretariat of Latin Letters, even when this bureau has nothing to do with the thought therein expressed.

With this, we end the outline description of the bureaus of the Curia, the main working instruments of the Catholic Church. They have been created, developed and suppressed throughout the ages in accordance with the needs of the times, but always with prudence and wisdom. Such is the force of institutions and traditions within the papal government, that even apart from the fact that Catholics believe the bark of Peter to be divinely guided, it must be admitted that even if the conduct of papal affairs fell for a time into inexperienced and awkward hands, the essential direction of the Church would remain the same. Changes and reforms are slowly realized, by insensible degrees, the greatest care being always taken not to interrupt the continuity which assures the prestige and power of the institution.

We scarcely can find an example in the history of the Church, of an organ created for a certain function being abolished or even radically transformed on the day that function disappeared. New instruments were forged, but the old were not broken; more often, care was taken to preserve to these their name, their form and even their place in the immense organization they were no longer capable of serving. Nevertheless, and most often, they again found their place in the natural course of events or because of unforeseen circumstances, always useful in some manner and always regulated in the most minute detail.[3]

[3] *Maurice Pernot, Le Saint Siège, l'Eglise Catholique et la Politique Mondiale*, Paris, 1929, p. 43.

10 THE PAPAL COMMISSIONS

WE HAVE SEEN that there are in papal Rome several distinct administrations. The Curia, comprising the Sacred Congregations, Offices and Tribunals, is charged with the general government of the Church. In addition, Vatican City has its administration, its police, its postal service, in short all those things necessary for the government of a small temporal State. The Vatican with its palaces, library and museums, is administered by staffs and officers who make up the household of the Roman Pontiff and are known as the Palatine Administration. Then there is, in addition, the religious administration of the diocese of Rome of which the Pope is the bishop, but governed by the Cardinal Vicar, assisted by two priests who are pastor and assistant pastor of the Vatican "parish"—a parish very much like other parishes in the Catholic world.

Another distinct entity is the chapter of St. Peter's Basilica, self-ruling and separate from the Vatican. A body of considerable size, its archpriest has under him twenty-eight canons in *cappa* and ermine mantles, three incumbent clergy, twenty-three clerics, fifteen members of the Giulia Chapel and nine friars who form the College of the Penitentiary. Besides St. Peter's proper, this chapter has six parishes and ten other churches in Rome subject to its authority.

Aside from the administrations named above, are the Pontifical and Cardinals' Commissions. They are not mentioned in the Code of Canon Law and some, though not all, are a part of the Roman Curia. Certain of them occupy places of great importance in the

general government of the Church—others have to do with the affairs of Rome and Italy.

The following commissions are in existence at this time: Pontifical Commission for Biblical Studies; Pontifical Commission for the Interpretation of the Code of Canon Law; Pontifical Commission for the Codification of Oriental Canon Law; Abbacy of St. Jerome for the Revision and Amendment of the Vulgate; Pontifical Committee of Historical Sciences; Pontifical Committee of Sacred Archeology; Central Pontifical Commission for Sacred Art in Italy; Pontifical Commission for Motion Pictures, Radio and Television; Commission of Cardinals for the Sanctuary of Pompei; Pontifical Work for the Preservation of the Faith and Construction of New Churches in Rome; Permanent Commission for the Care of Historical and Artistic Monuments of the Holy See; Commission of Heraldry for the Pontifical Court; Pontifical Comission for the Ecclesiastical Archives of Italy; Pontifical Relief Organization in Italy.

The Pontifical Commission for Biblical Studies, instituted by Pope Leo XIII in October 1902, and having its headquarters at the Palace of the Vatican, is composed of cardinals named by the Pope and of consultors who are eminent authorities in Biblical science. Its duties are: a) to facilitate the study of philology and allied sciences and knowledge of the primitive manuscripts; b) to seek diligently the Catholic sense of Holy Scripture as the Church has determined it and to keep these studies free from error. In 1904, Pius X conferred upon this commission the power to grant higher academic degrees (licentiates and doctorates) in Biblical studies; his successor, Pius XI, in 1924 gave these degrees the same status as those conferred by the Pontifical Athenaeum; while Pius XII in 1942 permitted the division of the studies required for the licentiate, so that the bachelor's degree in Biblical studies might also be conferred.

The Pontifical Commission for the Interpretation of the Code of Canon Law was instituted on September 16, 1917, a few months following the promulgation of the new Code by Benedict XV. This memorable decree marked the termination of fourteen years of the most painstaking labor on the part of a large number of scholars and specialists in canon law. The Commission for the Codification of Canon Law had been appointed by Pius X in 1903, and was dissolved only after a code had been drawn up which

would supersede all existing collections of papal laws, a unique event in the history of the Holy See, for until that time no Pope had ever published at one time a body of legislation which would cover the whole life of the Church. This code thenceforth took the place of the various official compilations published with the special approval of former Popes, of the volumes of decrees and declarations published by various organs of the Curia over a period of many years, and of the many existing private collections of papal laws.

The benefit of such a new code was considered of inestimable value, not that it contained startling changes in canon law, but rather that it gathered together in one text, in 2,414 canons, the existing laws of the Church, eliminating many regulations that had dropped out of use, or which had been revoked or suspended in the course of the centuries. But lest any think that the code meant that the legislation of the Church had come or would ever come to an end, a new Commission for the Interpretation of the Code was appointed immediately on the publication of the new code. Since the activities of the Church are ever changing and developing with the progress of civilization, new decisions, new amendments, declarations regarding the meaning of laws, exceptions and particular regulations to cover special circumstances in certain countries and dioceses, are constantly needed. Benedict XV, in his decree creating the commission to handle these matters, decided that any and all new laws must be examined by it, as well as future circumstances which might make necessary the repeal of certain canons of the new code. Any interpretative decisions issued by the Holy Father himself or by any of the other Sacred Congregations were to be turned over to it; new laws which might be needed were also to be formulated by this committee into canons and inserted in the code at their proper places. Thus the code might be considered at all times as the one, authoritative and complete lawbook of the Latin Church.

The Commission for the Codification of Oriental Canon Law: It is stated in the first canon of the Code of Canon Law promulgated in 1917, that its laws are obligatory only for Catholics of the Latin Rite, except in those matters which by their very nature affect also the Oriental Church. There is nothing new about this ruling; it has obtained for many centuries because of the great

differences in manners and customs, we might also say of the very nature of the Oriental peoples and those of European stock. Then, too, the Holy See has always recognized the right of existence of the rites and forms of liturgy used in the Orient, so venerable by their origin and practiced by many of the Fathers of the Church. She makes no efforts for their latinization, but constant watch is kept from Rome that nothing is introduced into them that might be contrary to Catholic faith or dangerous for the health of souls, for in principles of faith and morals, all Catholics in union with the See of Peter must recognize the infallible teaching of the Supreme Pastor.

The active solicitude of the Popes for their flock of the Eastern Church, resulted, as we saw in an earlier chapter, in the creation in 1917 of a special Congregation for the Oriental Church which had formerly been under the rule of the Propaganda. To this congregation, of which the Sovereign Pontiff is himself the prefect, are reserved all affairs of any kind referring to persons, discipline and rites of the Oriental Churches, even those of a mixed nature, that is, affecting partly a Catholic of the Oriental and partly of the Latin rite, as in cases of marriage between persons of the two rites. The Congregation for the Oriental Church has for the Churches of the Oriental rites all powers of the other congregations combined, save that of the Holy Office. The present Commission for the Codification of Oriental Canon Law, created by Pope Pius XI in 1935, works in harmony with the above-mentioned congregation, much of its personnel being the same, with special consultors for each of the Eastern rites.[1] To these were added the regular consultors of the Sacred Congregation for the Oriental Church, and a still further group who have been appointed for the research and examination from the historical point of view of the sources of Oriental law and the traditions and discipline of the various rites.

After a longer period than was taken to complete the Latin Code, because of the many present difficulties of the Eastern Church and the intricacies of the subject, the Code of Canon Law of the Eastern Church is now completed and will come into effect in 1958. It is much shorter than that of the Western Church, containing only 558 canons. Three sections of it were published some

[1] See Ch. VII, "The Sacred Congregations"; also "The Eastern Churches."

time ago—concerning religious, matrimony, and ecclesiastical tribunals. Five principal titles are now added, and three more will follow at a later date.

Abbacy of St. Jerome for the Revision of the Vulgate: The Church considers it as an essential part of her doctrinal mission to define and interpret the Bible, both Old and New Testament, as well as the apostolic traditions in those things concerning faith and morals. Already in the sixteenth century, the Council of Trent called for a complete revision of the Vulgate, and though progress was made on this work by scholars working independently under the direction of the Holy See, it was not until 1907 that a pontifical commission for the purpose was created by Pope Pius X. The work was confided to the Benedictine order under the presidency of a cardinal of the Curia, and in July, 1914, Benedict gave the commission fixed rules and regulations for the procedure of the work. In 1933 Pius XI, by his constitution *Inter praecipuas*, created the Abbacy of St. Jerome to take the place of the Commission for the Revision of the Vulgate; this abbacy is immediately subject to the Holy See although a part of the general confederation of the Benedictine order.

In 1926 the revision of the Book of Genesis was completed and Dom Quentin was able to offer to Pius XI the first volume of the revised Vulgate, since regarded by Biblical students and critics as of unparalleled excellence. Since then, because of financial and wartime difficulties, only nine further volumes of this critical edition have been published, the last being that containing the Psalms.

The *Pontifical Committee of Historical Sciences* was instituted by Pope Pius XII in continuation of the Commission of Cardinals for Historical Studies, created by Leo XIII in 1883. It represents the Holy See in the International Congress of Historical Sciences and collaborates with the historians of all nations, thousands of whom have had access during the past seventy-five years to the treasures of the Vatican Library and Archives.

The *Pontifical Commission of Sacred Archeology* was created in 1852, long before the Papacy lost its temporal power in Italy. Even when sequestered in the Vatican, Pius XI continued to promote the exploration of subterranean Rome—one of the greatest archeologists of all time being then in charge of the work, the celebrated John Baptist de Rossi, whose methods of study and

research have been followed by his successors until the present day.

When in 1922, the commission celebrated its seventieth anniversary, a report was presented on the work of the last five years showing archeological finds of great value and much progress in explorations, but also underlining the tremendous expense to which the commission was put by the continuation of its labors in subterranean Rome and the periodical publications published by it with such scrupulous regularity. It was on this occasion that the Holy Father called for the interest of intellectuals in the Christian world in the work and made a large personal donation to aid the commission in its pecuniary difficulties. Not content with this display of interest, the Pontiff established in 1925 the Pontifical Institute of Christian Archaeology, in its handsome palace facing the Basilica of St. Mary Major. The work of the commission is also coordinated with the Roman Academy of Archaeology, and interests itself in the activities of the Society of Conferences on Christian Archaeology and the Collegio Cultorum Martyrum. The Lateran treaties extended the authority of this commission to catacombs throughout all of Italy, and it was earlier empowered to watch over and protect the Hebrew catacombs in the province of Rome.

Attached to the Vicariate or religious administration of Rome is the *Central Pontifical Commission for Sacred Art in Italy*, instituted by Pius XI in 1924 as a continuation of the commission charged by Pius X in 1912 with drawing up a list of the artistic treasures of the dioceses and churches of Italy, and consulting with the bishops of the respective dioceses as to the measures necessary for their preservation. Especially has this work been important since World War II by reason of the damages effected by bombings of many historic buildings. This commission has had much to do with the installation of the Museum Petrianum and has worked in conjunction with the *Permanent Commission for the Safeguard of the Historic and Artistic Monuments of the Holy See*, created in 1923 with the purpose of "obtaining more uniformity and continuity in the work of conservation and responsibility." The latter body is a sort of ministry of Beaux Arts, organized for the benefit of Vatican City and its buildings, present and future.

The *Pontifical Commission for Motion Pictures, Radio and Television* was created by Pius XII in 1948 for the purpose of passing upon those motion pictures which were made to illustrate Christian doctrine and the teachings of the Catholic Church. All such motion pictures are subjected to the approval of the Holy See, and in 1954 its functions were extended to radio and television. This commission is permanent and international and its jurisdiction extends to all countries.

The *Commission of Cardinals for the Sanctuary of Pompei*, instituted by Pope Leo XIII and confirmed by Pius XI in 1926, has in its charge the pontifical Sanctuary of Our Lady of Pompei. Its constitution, determined by a Consistorial decree in 1942, states its function as the spiritual direction of the shrine as well as its administration in temporal matters.

The *Pontifical Commission for the Preservation of the Faith in Rome and the Construction of New Churches*, instituted by Pope Leo XIII in 1902 and reorganized and enlarged by Pius XI in 1930, is an institution of local interest divided into two sections as its name indicates. Both have offices in Rome, in the Palace of the Vicariate, Via della Pigna, and are presided over by a cardinal who has bi-monthly audiences with the Holy Father in his capacity as bishop of the diocese of Rome.

The *Commission of Heraldry for the Pontifical Court* was instituted by Benedict XV in 1915 to examine, control and keep up to date the lists of the members of the papal court, in order that due precedence might be observed in all pontifical functions. The Master of the Apostolic Camera heads this group and the papal masters of ceremonies are naturally members.

The *Permanent Commission for the Ecclesiastical Archives of Italy* was instituted in 1955 for assisting and collaborating with bishops of that country in the preservation and administration of their archives and in certain cases accepting the duty of taking over their care and providing for their upkeep.

Since 1953 a commission of cardinals has been entrusted with the management and supervision of the *Pontifical Relief Organization in Italy*, which carries on charitable and social services in accordance with the directives of the Holy See.

Canon 245 of the Code of Canon Law provides that "if any controversy arises concerning competency between the Sacred

Congregations, Tribunals and Offices of the Roman Curia, a committee of cardinals, which the Roman Pontiff shall designate, will decide the questions." This Special Commission of Cardinals is appointed to deal with each question that arises in conformity with the instruction of the Pontiff. There are also prelatial commissions to judge controversies and differences which may arise in the Palatine administration.

Vatican Publications

Perhaps a few words should be added concerning publications. The only official publication of the Holy See is the *Acta Apostolicae Sedis* in which all official acts and laws in whatever form are promulgated. The pontifical yearbook, the *Annuario Pontificio* is published yearly by the Vatican Printing Press (*Tipografia Poliglotta Vaticana*) and includes well over 1,900 pages of information on the life and activities of the reigning Pope, the names and biographies of cardinals, the names of all bishops of the world, the names of titular sees, the vicariates, apostolic prefectures, etc., data on the religious orders, the Roman Curia, the papal court, etc. The publishing branch of the Vatican Printing Press also issues special printings of papal speeches, handbooks, missals, etc., in thirty languages, many of them destined for use in mission countries.

The *Osservatore Romano*, a daily paper, is published on Vatican territory, but is not an official organ of the Catholic Church; rather it is semi-official, and although under the auspices of the Holy See, it is not censored by any organ of the Vatican. This does not affect its importance because it adheres strictly to the policy of the Holy See and is financed by it. Nevertheless this distinction should be made, because, as noted above, the only official publication of the Holy See is the *Acta*.

The Vatican Press Office functions under the supervision of the *Osservatore Romano*. Founded in 1939, it is intended to assist all journalists in their news coverage of the Vatican and supplies them with the necessary credential cards and passes to gain access to papal offices and functions. It also assists them by gathering Vatican news and issuing it in a mimeographed bulletin, and by furnishing them with translations into several languages of the more important papal pronouncements.

II THE CHURCH'S DIPLOMACY

THE RAPID and continuous growth of the Vatican's diplomatic activities since World War I has been one of the most striking of the facts that have directed public attention to the presence of the Church in the world. The evolution of events has made this development highly necessary, for it would seem that never before has the Holy See been faced with such problems and sweeping changes in carrying out its mission. It must deal with temporal happenings *sub specie aeternitatis* and thus its diplomacy has not the same ends as those of the usual ministry of foreign affairs and its viewpoint is different. It must consider the trends of a century, or even an era, and is less interested in the rise and fall of governments than whether political parties or persons present usefulness or danger to the Church's work. The diplomacy of the Holy See is conducted without passion or heat but nevertheless with dispatch and with the aid of every technique and facility of communication available in modern times.

Moreover, papal diplomacy has a long history and is often considered the most experienced in the world. For centuries Rome has sent out her emissaries to courts and governments. It was St. Leo the Great (440–461) who first felt the necessity of maintaining a representative at the court of the Byzantine Emperor and sent to Constantinople a so-called *apocrisarius* (from the Greek word meaning an "answerer"). When the correspondence of Gregory the Great (590–604) with foreign courts became so large that he could not handle it alone, he created an "Office of Correspondence," the prototype of the present Papal Secretariat of

State. Pope Nicholas II (1277–1280) dispatched an envoy to Mongolia; Pope Nicholas IV (1282–1292) sent one to China. The office of permanent diplomatic representative, however, was not established until the reign of Alexander VI, the Borgia Pope (1493–1503). Ever since, papal representatives have exercised influence in world affairs, and we have seen Popes of modern times—Leo XIII, Benedict XV, Pius XI and Pius XII—personally active in the Church's diplomatic service in various countries before their elevation to the Papacy.

Although widely exercised from the earliest age of the Church, the Pope's right to send representatives to every part of the world has at times been denied by the powers of the secular State, but it has always been vigorously upheld by the Sovereign Pontiffs. When his right was questioned in Germany in 1784, Pius VI wrote: "By virtue of his Apostolic prerogative, while providing for the care of all the lambs and the sheep confided to him, the Roman Pontiff discharges his Apostolic duty also by delegating ecclesiastics for a time or permanently as may seem best, to go to distant places where he cannot go and take his place and exercise such jurisdiction as he himself, if present, would exercise."

The diplomatic status of the apostolic nuncio was defined in the diplomatic note of Cardinal Consalvi to the Spanish government (January 9, 1802) and also in Cardinal Jacobini's letter of April 15, 1885 to the same government. The Vatican Council (session IV, cap. III) expressly stated that the Pope has the right to such representatives, and the constitution *Apostolicae Sedis* contains an excommunication reserved *speciali modo* to the Pope against those who harm, expel, or unlawfully detain papal delegates or nuncios.

The Papal Diplomatic Corps

From Rome there is today extended throughout the world a network of papal envoys: legates, nuncios and internuncios, apostolic delegates and chargé d'affaires. Papal legates are almost always cardinals or bishops destined for the cardinalate honors, and are vested with extensive powers. There are ordinary legates or *legati missi* (those sent on a special mission, as to preside at some important ceremony abroad, or appointed to meet an emperor or sovereign visiting Rome); *legati nati* (born legates) whose powers are attached to an archiepiscopal see (nowadays

these are hardly more than honorary titles); and legates *a latere* who exercise by deputation all the privileges which the Pope ordinarily reserves to himself, and are sent on missions of the greatest importance, for example, the negotiation of a concordat.

Nuncios and internuncios deal with civil governments and possess a definite and firmly established rating among the diplomatic corps in those countries in which they are accredited; indeed, according to the act of the Congress of Vienna in 1815, which is still generally followed in Europe, the papal nuncios and internuncios are regarded as the heads, or deans, in matters of ceremonial precedence and dignity, of the diplomatic body in the respective capitals where they are placed. Their ecclesiastical faculties are usually conveyed to them by a papal brief and they are given jurisdiction according to the needs of the country to which they are sent. They also carry credential letters to the ruler of that country, and special instructions in writing. Nuncios, as a rule, are titular archbishops.

In the order of pontifical diplomacy, internuncios follow the nuncios. They are also often titular archbishops, and have a diplomatic status. They have the same faculties as nuncios, and carry similar credentials and instructions. Papal nuncios and internuncios are assisted by a prelate who is auditor or sometimes councilor of the nunciature, and a secretary. In the absence of a nuncio or apostolic delegate, his place is usually taken by the auditor, with the title of chargé d'affaires.

The Holy See has nuncios and internuncios accredited to the governments of the following countries:

Argentina, Austria, Belgium, Bolivia, Brazil, Chile, China (Nationalist), Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, Egypt, El Salvador, France, Germany, Guatemala, Haiti, Honduras, India, Indonesia, Iran, Ireland, Italy, Japan, Lebanon, Liberia, Luxembourg, Netherlands, Nicaragua, Pakistan, Panama, Paraguay, Peru, Philippines, Portugal, Spain, Switzerland, Syria, Uruguay, Venezuela. The nunciatures in Egypt, India, Indonesia, Iran, Pakistan, and Syria were established after World War II.

In countries that have no established diplomatic relations with the Holy See, the representatives of the Pope, or apostolic delegates, have the duty of watching over the condition of the Church in the territory assigned to them, and of keeping the Sovereign

Pontiff informed on the subject. The Holy See has such a representative in the following countries:

Australia (New Zealand, Oceania), Belgian Congo, British East and West Africa, Canada, French Africa or Dakar, Great Britain, Indochina, Iraq, Jerusalem (Palestine, Jordan, Cyprus), Korea, Malaya, Mexico, Union of South Africa, Turkey, United States of America. There is a special envoy in Ethiopia.

The apostolic delegate is a delegate of the Pope to the episcopate of a country. He is not a diplomatic envoy of the Holy See to the government of that country and does not enjoy diplomatic privileges, although certain diplomatic courtesies are often extended to him. The presence of an apostolic delegate in a capital does not mean, however, that the country in question does not have diplomatic relations with the Holy See. Great Britain has established relations with the Holy See and maintains at the Vatican a diplomatic representative with the rank of envoy extraordinary and minister plenipotentiary. But the Holy See does not send a nuncio (i.e. diplomatic representative) to London, but an apostolic delegate, in order to avoid any friction or embarrassing situation of protocol from arising at the Court of St. James.[1] Apostolic delegates are sent by the Congregation of the Propaganda to missionary countries and by the Pontifical Secretariat of State to countries, like the United States, which have no representative at the Vatican.

The Apostolic Delegation to the United States was established by Leo XIII, January 24, 1893, and in his encyclical addressed to the bishops and archbishops of the United States on January 6, 1895, the same Pope declared: "When the Council of Baltimore had concluded its labors, the duty still remained of putting, so to speak, a proper and becoming crown upon the work. This we perceived could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an American Delegation. Accordingly, as you are well aware, we have done this. By this action, as we have elsewhere intimated, we wished first of all, to certify that in our judgment and affection America occupies the same place and rights as other states, however powerful and imperial."

[1] It may be noted that on the British Foreign Office list, the incumbent of this position is classified among foreign diplomatic and consular officers in Great Britain.

From the beginning the Apostolic Delegation to the United States has been granted the fullest powers. It is even able to decide appeals by definitive sentence (that is, without appeal to the Curia), although this does not mean that appeals may not be made from a sentence of a diocesan or metropolitan curia directly to Rome. Moreover, this power was expressly confirmed and renewed in 1908, when the United States passed from the regime of the Propaganda under the common law of the Church. All apostolic delegates to the United States have been elevated to the cardinalate immediately following their occupancy of the office.

The first apostolic delegate was named in 1893 in the person of Francesco Cardinal Satolli, and Archbishop Amleto Giovanni Cicognani (appointed in 1933) is the sixth apostolic delegate to Washington. The United States (with the exception of Alaska) is under the jurisdiction of the Congregation of the Consistory. In 1945 the vicariate apostolic of Guam was transferred from dependence upon the apostolic delegation of the Philippines to that of the United States, and this also has occurred in the case of the Marianas.

Another class of papal emissary is the so-called apostolic visitor, who may be a bishop, prelate, or simply the member of a religious community. His mission is purely ecclesiastical, and he is usually sent to examine the status of a diocese, religious community or seminary.

We have seen in the chapter on Cardinals that a Roman prelate or private chamberlain is sent to bear the biretta to a new cardinal not resident in Rome. He is called an apostolic ablegate and is accompanied by a member of the Noble Guard, who carries the *zucchetto*, and by a private secretary. The biretta is not conferred by the ablegate, however, but in his presence by the head of the State, otherwise by the highest ecclesiastical dignitary in the country.

In late years the Vatican has greatly multiplied its diplomatic personnel of every rank, and has entrusted it with the most delicate missions in a world torn by social revolution and by international dissensions. Like other powers, it has called to its aid students, specialists and thinkers—men versed in the social sciences, forward-looking and discreet. This vast personnel is not a heavy burden upon the finances of the Holy See; in comparison with the

remuneration of the diplomatic agents of other Powers, their salaries are ridiculously small. Nevertheless they carry on actively and effectively the policy of the Vatican, representing it on all important ecclesiastical occasions and conducting negotiations for agreements between the Holy See and civil powers.

Concordats

Leo XIII stated the policy of the Church in the matter of concordats, when he said in his encyclical *Immortale Dei:*

> God has divided the government of the human race between two powers, the ecclesiastical power and the civil power; the first relates to divine things, the second to human things. Each one of them is sovereign in its sphere. Nevertheless, as their authority is exercised over the same subjects, it may happen that the same thing, although under a different aspect, may belong to the jurisdiction of both powers. And sometimes the circumstances are such that, to assure harmony and guarantee peace, the chiefs of State and the Sovereign Pontiffs come to an agreement in a treaty; in these cases the Church gives striking proofs of her maternal charity, in pushing as far as possible her indulgence and her compliance.

In this matter it is interesting to note the continuity of modern papal policy. Benedict XV, in one of his last allocutions (November 21, 1921) stressed the importance of concordats, especially since there had come into being so many new States and the forms of government of certain nations had been radically changed. Although this Pope was hopeful that the States united in the League of Nations would safeguard the order of human society, his successor, Pius XI, shared in the growing disillusionment with that institution and the successive failure of the many international conferences that had taken place. He therefore concentrated on the more limited and concrete task of improving the Vatican's relations with other countries by the conclusion of as many concordats as possible. First as nuncio to Germany and then as Cardinal Secretary of State, the next Pope, Pius XII, took part in the laborious negotiations for these agreements, and, through a policy of wise compromise without the surrender of any principle, often succeeded in a task of real peacemaking. If at times these concordats have been violated, there is no case on record of the Vatican abrogating them even if it has made protests on vari-

ous occasions of the disregard of their provisions by the other contracting party.

Concordats may be made with any State regardless of the religion of the majority of its population or of its government, and a concordat does not imply approval of a government with which the accord is signed. Often, in fact, it is made for opposite reasons: to forestall persecution of the Church in a given country and to afford the maximum protection to Catholics within its territory. Concordats usually guarantee the freedom of worship and protection of the Church's institutions and property, freedom of education and freedom to teach the Faith.

Especially does the Church remain firm upon two conditions essential for it: it insists on freely appointing its own bishops, although it admits a *droit de regard* by the civil government. Even in cases where the Vatican may confer with a government before acting, it is made clear that this is done in the interest of cooperation and harmony and that the Holy See does not thereby relinquish its rights in the matter. The decision is prepared and taken by Rome alone, and although the Vatican may submit three names to the civil authorities to discover whether there are any objections to the candidates on political grounds, the Vatican makes its choice freely, even for sufficient reasons in the case of a prelate to whom objections may have been formulated. The second stipulation contained in almost all diplomatic instructions is the recognition by civil powers of Catholic Action, that is, the apostolate of the laity organized under the direction of the hierarchy.

Certain concordats deal with the formation or division of dioceses, and in these matters the Church is willing to consider the welfare of the State, and gives the government a consultative voice. In Italy, for example, Pius XI was willing in 1929 to gradually diminish the number of small dioceses.

The juridical status of a concordat is now generally accepted as being a contract between Church and State. It is sometimes extremely difficult to distinguish interests that are spiritual and interests that are temporal, and with the encroachment of the modern State upon so many areas of life, and the different relationships between Church and State in various parts of the world, the negotiations leading to these agreements are among the most arduous tasks of papal diplomacy.

Diplomats Accredited to the Holy See

Since the sixteenth century, the Holy See has been surrounded by a permanent diplomatic corps representing other world powers, and its right to receive legates was exercised and recognized even during those dark years when the papacy was deprived of its temporal power, despite the fact that the right of active as well as passive representation was identified in certain minds with the Popes insofar as they were the temporal heads of the Pontifical States.

When on the morning of September 20, 1870, the aged and broken Pius IX found himself deprived of his States and at the beginning of his long term of self-imprisonment in the Vatican, he was surrounded by the diplomatic corps of the Holy See. During the fifty-nine years that followed, the corps attested by its continual presence the position in which many world Powers held the despoiled Papacy, and when, in 1929, the State of Vatican City came into being, none showed more genuine rejoicing than the body of diplomats accredited to the Vatican.

Various clauses in the treaty between the Holy See and Italy cover the status of envoys of foreign governments to the Holy See, stating that they continue to enjoy in Italy all prerogatives and immunities surrounding diplomatic agents in international law, and that they may continue to reside in Rome itself where they will enjoy all those courtesies due them even if the State which has sent them to the Holy See is not in diplomatic relations with Italy. Italy also promised to leave free all communications between the Vatican and the outside world including, in time of war, belligerents and the Holy See, and likewise promised free access of bishops from all over the world to the Apostolic See, a promise which, as we have seen, was fulfilled during World War II.

The duties of ambassadors and ministers of foreign powers to the Holy See are practically the same as though they were accredited to any other country. They have a dean (the oldest of diplomats in point of appointment), and the same grades and ranks as elsewhere. Their duties involve the transmission of communications, negotiation of concordats and accords, representation of their country at solemn ceremonies, and all those matters that arise in the normal course of diplomatic procedure. It is per-

haps of interest to know that the dean of the diplomatic corps to the Vatican addresses himself in the French language to the Pope when he speaks in the name of his colleagues, and that the Holy Father generally replies in the same language. French, as the language of diplomacy, is also frequently employed in accords and concordats.

That the nations of the world are aware of the importance of representation in Rome is shown by the fact that in 1956 the following countries maintained diplomatic missions (embassies or legations) to the Holy See:

Argentina, Austria, Belgium, Bolivia, Brazil, Chile, China, Columbia, Costa Rica, Cuba, Dominican Republic, Ecuador, Egypt, El Salvador, Finland, France, Germany, Great Britain, Haiti, India, Indonesia, Iran, Ireland, Italy, Japan, Lebanon, Lithuania (appointed by the prewar non-Communist government), Monaco, Netherlands, Nicaragua, Order of Malta, Pakistan, Panama, Paraguay, Peru, Poland (appointed by the prewar non-Communist government), Portugal, San Marino, Spain, Syria, Uruguay, Venezuela.

Official diplomatic ties between the United States and the Vatican have long presented a delicate problem since in a nation until recently overwhelmingly Protestant there are many objections to what is regarded by some as the official recognition of a religious denomination by a nation whose traditions are based on the separation of Church and State. That this is not the position taken by other countries is evident from the composition of the official missions at the Vatican; among them is to be found a minister plenipotentiary from Great Britain—a nation where the Church of England is the established religion—and missions from many other Protestant countries as well as from those which are non-Christian, as in the case of such places as Egypt, Iran and Pakistan. The difficulties of the American governmental position are recognized by the Vatican which continues to exercise considerable tact in its official relations with the United States and does not seek to force the issue. The present Pope has preferred to let the initiative rest with the President of the United States, although he has not concealed his personal conviction of the advantages to be drawn by both parties from a formal exchange of diplomatic representatives. On the other hand many American officials are fully aware of the benefits to be drawn by the presence of a representative accredited to one of the best informed chancer-

ies of Europe, or of the mobilization of such a religious and moral force as the Church in the cause of peace.

The United States was represented by a resident minister at the Vatican from 1848 to 1867. This representation was initiated at a time when the liberal attitude of the newly-elected Pope Pius IX had excited considerable interest and approval in the United States; it passed out of use in 1867, partly as the result of the decline of the power of the Papacy over the Papal States and partly as the result of strong objections raised in the American Congress. Although due in part to anti-Catholic feeling, the matter was brought to a head by a growing hostility to President Johnson and an attempt to embarrass his administration. The Congress at that time refused to appropriate further funds for a representative at the Vatican and the post was officially abolished on January 1 of the following year.[2]

The question of the resumption of these official relations, while discussed academically from time to time, did not again arise until the administration of President Roosevelt, early in World War II. Those familiar with the exchange of views between the American President and Pope Pius XII predicted that their mutual desire to limit hostilities and to bring help to the persecuted would lead to a closer relationship between Washington and the Vatican. It was therefore no surprise to many when in 1939 President Roosevelt made a first step in this direction by sending a "personal representative" to the Holy See. This was Mr. Myron C. Taylor, an Episcopalian, known for his generous humanitarian activities.

During the war the Taylor mission did much to bring about an understanding between the Pope and the President, and the United States obtained much valuable information from the Vatican on the European situation. Although divergences of views appeared on certain matters, such as President Roosevelt's belief that a shift in the Soviet's policy toward religion was pending and the Allied insistence on "unconditional surrender" for Germany (a formula which the Pope regarded as unrealistic and un-Christian), an atmosphere of good will prevailed and the discussions of various phases of postwar policies and relief measures were to bear good fruit.

After President Roosevelt's death, Mr. Taylor's appointment

[2] Nevertheless consular offices of the Papal States (and after 1870 of the Holy See), functioned in the United States until 1895.

was confirmed by Mr. Truman, but when the former resigned in 1950, the President did not at once appoint a successor. In 1951 the resumption of normal diplomatic relations between the Holy See and the United States was hotly debated in Congress and the press when President Truman reopened the issue by naming General Mark W. Clark for the post of envoy to the Vatican. The appointment of course required Senate confirmation and financial appropriation, but these were not forthcoming and the matter was dropped. It is to be noted that at that time the hierarchy of the Catholic Church in the United States neither campaigned for the appointment of an American envoy nor uttered an opinion in the matter, nor did Pope Pius make public a statement concerning it. *L'Osservatore Romano* did, however, note shortly afterward that the Holy See would not accept the appointment of just another "personal representative" of the American President.

International Cooperation

The present Pope, as all his predecessors, is a warm supporter of international cooperation in the interest of world peace and human betterment. This is not a new attitude of the Papacy; throughout the ages its action has been exercised according to changing human and international conditions. From the days of primitive Christianity in Europe until late medieval times, the voice of the Popes was heard with respect by all Christian princes and peoples, and even after the Reformation they were often able to arbitrate between nations, to defend the weak against the strong, and prevent the outbreak of wars. If, particularly during the last two centuries, nationalists like Bismarck and Cavour, or the liberals and freemasons of the Third Republic and the Italian parliamentary regime succeeded for a time in ostracizing the Popes from the international scene, their efforts became ineffective as political issues assumed a more fundamental and ideological character. The Popes of modern times have not hesitated to recall to nations their reciprocal duties of justice and fraternity and to seek, by every means in their power, to prevent the outbreak of armed conflicts and social strife.

As early as 1939 Pius XII expressed his hope for the establishment of an international institution or institutions to safeguard world peace, and throughout the years of World War II and in the course of the reconstruction period thereafter he made many

statements to encourage international movements and reunions and to inspire Catholics to work with others for "a new and better Europe, a new and better universe, based upon the filial love of God, faithfulness to His sacred commandments, the respect of human dignity, and the sacred principle of equality of rights for all peoples and all States, great and small, weak and strong." He had already warned against nationalism not only as an error harmful to the internal life and prosperity of nations, but because "it injures the relations between peoples and breaks the unity of supranational society, robs the law of nations of its foundation and vigor, leads to violation of other rights and impedes agreement and peaceful intercourse" (Encyclical *Summi Pontificatus*).

At the time of its inception Pope Pius made clear his sympathetic attitude toward the United Nations and this attitude has not changed, although on various occasions the Pontiff has expressed his recognition of the difficulties of reaching agreement and the ineffectiveness of the guarantees of security afforded by a world organization whose membership is divided into two ideological camps. As the Charter of the UN excludes neutralized States such as Switzerland and Vatican City, there has been no question of the Vatican joining the United Nations, and the Holy See has expressed no desire for such membership. On the other hand there appeared a new possibility of Catholic action in cooperation with the various social, educational and humanitarian agencies of a non-governmental character connected with the UN, and the Pope has availed himself of this opportunity.

The Vatican has official observers at UNESCO and in the FAO (Food and Agricultural Organization), and cooperates with the UN's International Children's Fund; it is a member of the UN High Commission on Refugees. Through Catholic international organizations, which do not officially represent the Holy See but which follow papal directives, and through the Catholic members of national delegations, the voice of the Church is heard at least in the non-political branches of the UN, insofar as they deal with religious and moral problems. The Pax Romana, the World Union of Catholic Women's Organizations, the Catholic Children's Bureau, the International Catholic Migration Commission, the International Catholic Press Union and the International Conference of Catholic Charities have, as non-governmental agencies, a consultative status with the UN. The National Catholic

Welfare Conference maintains in New York an Office for UN Affairs which as a representative of the World Union of Catholic Women is the foremost Catholic observation post at UN Headquarters.

Catholic organizations have been able to influence such declarations as that of the Economic and Social Council to the effect that the problem of peace is not exclusively political, a principle that has always been stressed by the Papacy. At the time of the drafting of the Declaration of Human Rights adopted by the UN Assembly on December 10, 1948, there was included an appeal to respect natural law and the inalienable rights of the individual, and although mention of the name of God and divine origin of man, which was also urged by the Catholic groups was omitted from its preamble, there is much resemblance between it and the Pope's Christmas message of 1942.

The Vatican has also followed with concern the debates on the question of the Holy Places in Palestine, and has made strong representations regarding its right to be heard in this matter. It has expressed itself in favor of a special international status for the equal protection of the rights of Catholic, Mohammedans and Jews in the city and neighborhood of Jerusalem and for the protection and free access to sanctuaries in other holy places.

The Vatican has also shown a deep interest in such organizations for international cooperation as the European Federation and the Atlantic Union which although outside the framework of the UN are intended to be complementary to its activities. The Holy See likewise supported the American project of world-wide aid to undeveloped countries known as "Point Four" of President Truman's program. The Pope has made known his international outlook on every occasion and has frequently received in audience and addressed international movements and congresses when they met in Rome. His statements to the World Federalists and to the World Association of Parliamentarians for World Government, his radio Christmas messages, his speeches to visiting journalists, professional groups and statesmen have all emphasized his approval of every effort of conciliation and understanding among the people of different nations. The Vatican is a member of the World Postal Union, the International Telecommunications Union and in 1952 signed the UN Convention on the Status of Refugees. It is significant that in August 1955 the Vati-

can sent an official observer to the international congress which dealt with the peaceful employment of atomic energy in Geneva and the voice of the Holy See was heard in this important assembly.

The Holy See is at present officially represented in the International Agency for Peaceful Use of Atomic Power; the International Institute for the Unification of Civil Law; the International Committee on Military Medicine and Pharmacy; the International Paleography Committee; the International Committee for the History of Art; the International Congress of Anthropological and Ethnological Studies; the International Committee for Historical Sciences.

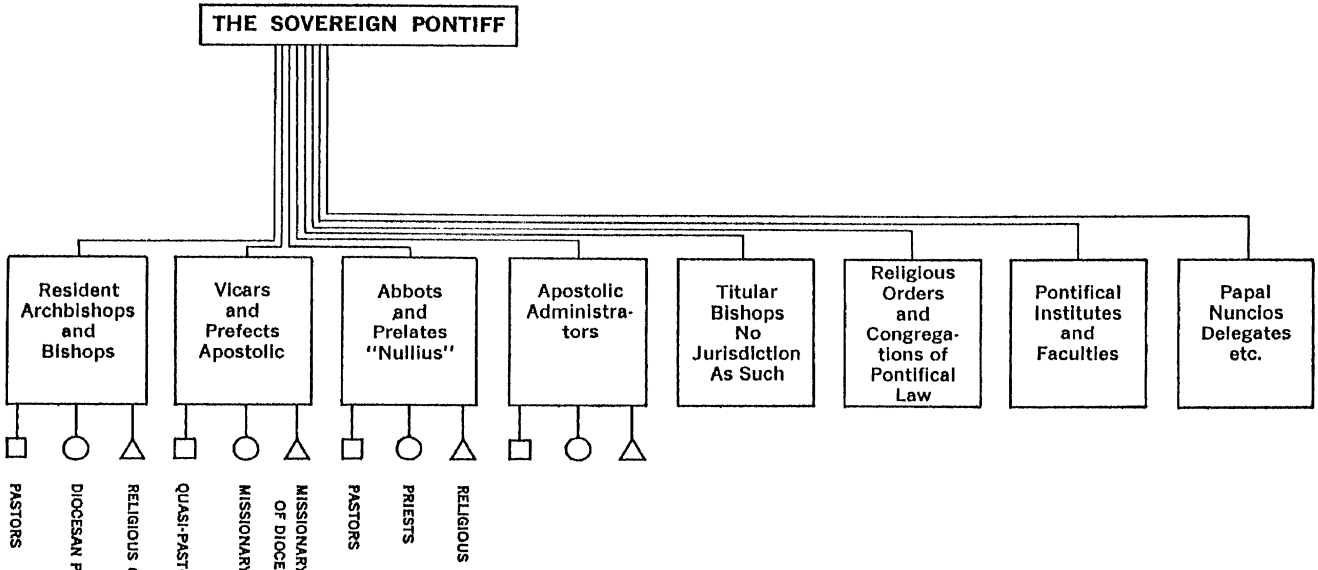
Pius XII has repeatedly stressed in his statements and his speeches before international gatherings that the Church speaks not only on behalf of Catholics but for all mankind, and he has made even clearer than his predecessors the fact that "the Catholic Church has never identified herself with European or any other one culture; her essence forbids it. She is ready to enter into relation with all cultures. The Church recognizes all that is not opposed to the Creator's work, and that is in agreement with man's natural rights and duties."

The greatest hostility to the role of the Church in international affairs comes of course from the Communist governments and their official *Weltschauung* of dialetical materialism. China, Czechoslovakia, Lithuania, Poland and Romania formerly maintained diplomatic missions to the Holy See but they have been removed by the "People's Governments." Russia has never sent representatives to the Vatican and is at once the arch-enemy of the Church and one of its greatest hopes. While its government is officially anti-Christian, the Orthodox religion of its people is the strongest of any of the dissenting Churches and is the nearest to Roman Catholicism in doctrine, dogma and the sacraments. In addition there are behind the Iron Curtain not only millions of Catholics of the Latin Rite but sizable bodies of Catholics of the Eastern rites who are in communion with Rome. These things explain the Church's interest in the affairs of Russia and the attention with which the Curia and the Pope follow its every move in the international arena.

Part Two:

The Church Throughout the World

HIERARCHICAL JURISDICTIONS IN VARIOUS COUNTRIES



12 THE HIERARCHY

IT IS of importance to stress the fact that the whole idea of hierarchy, in the view of the Catholic Church, is not that of a system imposed artificially from without, but is the necessary expression of a fundamental law of spiritual life from within. At the basis of this law is freedom—it is by personal acceptance alone of the Church's teaching and discipline that the individual gains admission into its communion.

It is Catholic belief that the principle of hierarchy is of divine institution and permits the grouping, according to rank, of the clergy, submitted to the bishops of dioceses, who are in turn subject to the Pope, Bishop of Bishops and head of the Church. Or we may define the hierarchy as that body of the clergy between whom ecclesiastical power is divided according to distinct and subordinated degrees. Among these two hierarchic powers are distinguished, although they are interdependent: 1) the power of order, that is, of celebrating the divine Mysteries and of communicating the fullness of Christian grace through the sacraments; 2) the power of jurisdiction, or the regulation of the legitimate use of the power of order, by designation, commission or mandate.

The Church also holds that the hierarchy itself is in part of divine institution, in part of ecclesiastical institution. From the point of view of order, the bishops, priests and other ministers of the altar are of divine institution—a teaching in the present Code of Canon Law (can. 108, par. 2) which recalls the article of faith defined by the Council of Trent: "If anyone says that there

does not exist in the Catholic Church a hierarchy instituted by order of God and composed of bishops, priests and ministers, let him be anathema" (sess. XIII, can. 6, chap. 4). The other degrees of the hierarchy of order—subdiaconate, functions of acolyte, exorcist, reader and porter—are of purely ecclesiastical institution. The Church could institute them without touching anything essential in sacramental discipline; they may be considered as subsidiary to the diaconate. The Council of Trent, in defining the hierarchy of divine institution, called deacons "ministers" and a similar statement is made in the Code of Canon Law.

In the hierarchy of jurisdiction, only two degrees are of divine institution: the sovereign pontificate and the episcopate subordinated to it. Other degrees of the hierarchy of jurisdiction did not appear until later, certain of them not until centuries after the Apostolic period; such are metropolitans, patriarchs, cardinals, archdeacons, etc. The Church, naturally, does not claim that every ecclesiastical office and division of jurisdiction was set forth by Jesus Christ; rather that the principle of these divisions belonged to the Divine Plan. Like earthly governments, she claims the right to create certain posts and divisions of rank and power in accordance with expediency and the varying needs of time and place.

Divisions of Jurisdiction

The territory over which each bishop exercises his ordinary power is known as a diocese; it is the basis of the organization and division of the Catholic world. It must form a complete entity and be self-sufficient under the government of the bishop, assisted by his vicar general and surrounded by his curia. Reasons of utility and order have brought about in the Church the grouping of a certain number of dioceses into provinces under the direction of a metropolitan who is bishop of the principal diocese of the group. Metropolitans have always had the title of archbishop (or chief of bishops), a title they share with titular archbishops, who govern a diocese without suffragans or who have jurisdiction over no territory save that of an extinct archdiocese. The powers and duties of a metropolitan bishop are existent and very real. He has active rights over the bishops of his province and over the province itself. He has as his duty to watch over the observance of faith and discipline in his territory, to summon provincial

councils or synods at regular intervals, to pass laws and render ecclesiastical judgments for the whole province.

A primate formerly supervised to a certain extent several ecclesiastical provinces belonging to the same nation. At present, however, in the Latin Church this title, like that of patriarch, does not denote special jurisdiction, but merely the honor of precedence. Such are the patriarchal titles of Venice or Lisbon. Patriarchs precede primates, primates precede metropolitans, the metropolitans precede bishops except in their own dioceses where the latter precede all archbishops and bishops except cardinals, papal legates and their own metropolitans.

In recent years the Catholic hierarchy, and at its head in each country the bishops, the pastors of their flocks, have been faced with all the difficulties of our unstable and tormented times. In the Far East and in those sections of Europe that are behind the Iron Curtain, the members of the hierarchy have been maligned, persecuted, and often imprisoned. In various parts of the world, they have had to deal with the problems caused by war and reconstruction, mass migrations, and with the new dangers for souls raised by Marxist penetrations and contemporary economic evolution. Everywhere the hierarchy has shared the fate of the faithful under its charge and has followed them in their difficulties both individual and collective. Amid all these ills, it has exercised its mission of spiritual guidance and maintenance of the moral order. Under instructions from the Papacy the bishops hold where possible, in addition to the plenary and provincial councils required by canon law, more frequent meetings and conferences on a national level, in order to discuss grave and particular problems in their respective countries. More and more important and joint statements are issued by the episcopacy of different countries on questions of natural law, morality and order and on politico-social questions that engage the human consciences under their jurisdiction.

Plenary councils are those held by the Ordinaries of several ecclesiastical provinces with permission of the Holy See, which appoints a legate to convoke and preside over the meeting. The following dignitaries are present with a decisive vote: besides the papal legate, the archbishops, residential bishops (who, if impeded, may be replaced by their coadjutor or auxiliary bishop), the apostolic administrators of dioceses, abbots or prelates *nullius*,

vicars apostolic, prefects apostolic, vicars capitular. Titular bishops in the territory where the council is held, must, if summoned by the papal legate, likewise put in an appearance. Other persons of the secular or regular clergy when invited to the council have only a consultative vote.

At least every twenty years there must be a provincial council in each ecclesiastical province called by the archbishops of the place, or if the archiepiscopal see be vacant, by the oldest bishop. The place is appointed after consultation with all those who have a right to attend and the church of the archdiocese is usually selected. The provincial council is attended by all suffragan bishops, abbots and prelates *nullius* and suffragan bishops who are not subject to any archbishop—as well as all those mentioned above who have a right to attend the plenary council. The cathedral chapters or diocesan consultors must be asked and must send two representatives who have, however, but one consultative vote. Major superiors of clerical exempt orders and of monastic congregations who live in the province must be summoned and must come or give reason for their absence. The acts of both plenary and provincial councils are subject to revision and approval of the Sacred Congregation of the Council (q.v.) before publication.

Vicars and prefects apostolic are appointed to the mission field where the territorial divisions are unstable and where dioceses have not yet been formed. The vicar apostolic is a priest, ordinarily endowed with a character of episcopal order, who governs in the name of and by authority of the Pope and not in virtue of the ordinary power which a bishop has over his diocese. The head of an apostolic prefecture (usually existing in a territory even less developed than a vicariate) is named by the Congregation of the Propaganda and does not always have the episcopal character. Nevertheless, like the apostolic vicar, he receives from the Holy See the same powers and privileges over his missionaries as a bishop possesses over his clergy—but it is a delegated and not an ordinary power.

An administrator apostolic is a prelate who, by direct delegation of the Holy See, administers a diocese or a territory equivalent to a diocese. His appointment is usually temporary and may be made while a bishop is still in possession of the see, the latter retaining his title but his functions being suspended, or the administrator may be appointed for a vacant see. Sometimes his ap-

pointment is perpetual because the Holy See no longer wishes to consider as a diocese the territory in question.

Abbeys and prelatures *nullius* are ecclesiastical jurisdictions independent of the ordinary hierarchy. The prelates who rule over them are called abbots *nullius* if their church is abbatial; prelates *nullius* if their church is a secular prelacy—they are both directly subject to Rome alone. Such ecclesiastics, even if not consecrated bishops, have the right to consecrate churches and altars in their district and to many other rights and privileges ordinarily ascribed to bishops. In their own territory they may make use of the insignia of a bishop with throne and canopy and celebrate the sacred functions according to the Pontifical. Outside their district they wear the pectoral cross, the ring and purple cap.

The Bishops

Catholics hold that the bishops as a body are the successors of the Apostolic College which, like the Papacy, was of divine institution, and they base this belief on the words of Christ: "As the Father hath sent me, I also send you" (John 22:21). Thus the mission of the bishops, like that of the Apostles, is the mission to teach, to govern in spiritual matters, and to sanctify souls. The bishop has received the power of order in all its fullness. He can administer the sacrament of Confirmation; he can ordain priests who in their turn administer the other sacraments, and he can consecrate other bishops.

Within his own diocese each bishop has ordinary and complete jurisdiction over the clergy and faithful, governing his church in the name of God, and not merely as a delegate of the Pope. But his jurisdiction is by law restricted to the limits of his diocese, and is subordinate to the authority of the Sovereign Pontiff; thus it is that the bishop can do nothing contrary to the law or teaching of the universal Church.

It is the bishop's duty to teach and to watch over the purity of doctrine, especially in the schools, colleges and seminaries under his supervision. He is himself required by the Council of Trent to preach the word of God, and no one may preach in his diocese without his permission. He also passes upon or approves the publication of books treating of religious matters, and in this connection may also indicate books, magazines, plays or cinemas

or any form of teaching and indoctrination contrary to faith or dangerous to morals.

The bishop also guards the morals of his flock, and maintains discipline among the clergy. He supervises convents and monasteries in his diocese, with the exception of those which are founded under the sole authority of the Holy See, and it is he who invites religious orders to establish themselves within his diocese. He must administer the sacrament of Confirmation, ordain priests, maintain seminaries, and consecrate churches, altars, holy oils and chalices.

The bishop possesses rights which are legislative, judicial and coercive, making laws for his diocese, and deciding all ecclesiastical causes in the first instance, except those reserved to the Holy See; he may also apply ecclesiastical sanctions such as censures of suspension, interdict, and even of excommunication. On the other hand he may dispense from his own laws, but not from laws made by those who have power superior to his own, such as his archbishop or the Pope. Other of his rights and duties may be called administrative; these include the assignment of the clergy and the establishment of seminaries, diocesan colleges and the building of parish churches and hospitals, orphanages and other institutions. He must own or control the use of land, and watch over the management of the Church's temporal goods.

The bishop's revenues are derived from such sources as collections from the faithful made annually for such purposes as cathedral and seminary expenses; he may inherit property for the Church and often, at least in urban centers in North America, receives the gift of considerable sums for pious purposes. He must render a financial accounting to the Holy See on his quinquennial visits to Rome and on other occasions as required, and make an exact statement of his income, expenses, and the debts on churches and institutions of his diocese.

A bishop is obliged to reside personally in his diocese even when he has a coadjutor bishop, and he may not be absent from his diocese for more than two or at most three months, either for continuous or interrupted periods in a year (the time for the visit to Rome, or absence to attend provincial or plenary councils is not included). Neither should he be absent from his cathedral church in Advent, Lent, or Christmas, Easter, Pentecost or Corpus Christi, except for grave reasons.

The bishop is also obliged to apply Holy Mass for the people under his charge on certain days, to make report of the state of his diocese every five years according to the formula issued by the Holy See, to make the visit *ad limina* (a visit to Rome to venerate the tombs of the Apostles Saints Peter and Paul); to visit every place within his diocese at least once in five years either in person or, if legitimately excused, through his vicar general or another priest given requisite authority.

On the occasion of his visitation, the bishop may be accompanied by two of the clergy. All persons, goods, and pious institutions are subject to his visitation, even though exempt,[1] within the limits of his diocese, unless special exemption is proved to have been granted them by the Holy See. The bishop is cautioned by canon law, however, not to unduly prolong his visitation nor to place unnecessary expense upon the places visited; nor is any donation allowed to be given on these occasions either to the bishop or to any of the clergy accompanying him.

Among the privileges of a bishop are, in his own diocese, to exercise the Pontifical, which means to perform those functions in which, according to the laws of the liturgy, the use of the pontifical insignia of the crozier and miter is required. He has the right to precede all archbishops and bishops except his own archbishop, or cardinals and papal legates; to wear the episcopal insignia according to liturgical laws, to grant certain indulgences in places of their jurisdiction, to erect in all churches of the diocese the throne with the canopy.

Nomination and Election of Bishops

Since the position of a bishop in the organization of the Catholic Church is of such pivotal importance, she exercises the greatest care in the selection of candidates and insofar as possible guards jealously her rights in the matter. As we have seen, the choice of bishops is theoretically the business of the Congregation of the Consistory, canon 248 of the Code attributing to this bureau of the Roman Curia in a general way the duty of proposing to the Pope the candidates to be considered and to make the preliminary inquiries regarding these prelates.

However, there exists in different countries a wide divergence

[1] See Ch. XVII, "The Religious Orders" for *exempt* religious houses, p. 258.

of method in the matter of the nomination of bishops. In the first place, mission countries submit the matter of the nomination of bishops, as well as that of the territorial modification of ecclesiastical circumscriptions, to the Congregation of the Propaganda. This applies not only to mission countries but to those where a ruined Catholic hierarchy has been reestablished in only an embryonic manner—such as the Scandinavian States. Secondly, the Churches of the Oriental rites elect their bishops without reference to the Consistory; it is the Congregation for the Oriental Church which deals with this matter.

When, as the result of concordats, or of governmental intervention in the nomination of a bishop, the affair is placed on the diplomatic plane, the examination is conducted by the Congregation for Extraordinary Ecclesiastical Affairs. But any role in the election of bishops by civil governments is exceptional in the Church today. The general law and practice consists in what is called "free collation"—namely, the Holy See itself chooses its candidates by means of its normal organs for this kind of business.

The Consistory may be informed of the qualifications of priests suitable for the episcopacy by nuncios, by an influential bishop, by ecclesiastics or laymen. The communication of such names to the cardinal, secretary or assessor of the Congregation by a person well known to them and accompanied by detailed information, is often favorably acted upon. As a matter of fact, the Congregation does not bind itself to any official method of attaining such information, but several means are used, varying with conditions in the different countries.

According to a method gaining more in favor with the Consistory and introduced in the United States since 1916, into Canada and Newfoundland in 1919, in Scotland in 1920 and Brazil and Mexico in 1921, the drawing up of lists of priests suitable for the position of bishop is a regular duty of the bishops already in charge of the field. These lists should be drawn up at regular intervals, so that when vacancies occur they are already at hand in Rome.

The number of lists submitted varies with each country—one for each ecclesiastical province in the United States, Brazil and Mexico; the same for Canada in principle, but because of peculiar circumstances there are cases where several provinces may be

united, the bishops cooperating in the preparation of a single list. The American bishops should first consult their irremovable pastors and diocesan consultors; the bishops of Scotland consult their canons; elsewhere the prelates are not obliged to make any inquiries unless they so desire, although they may sound out certain ecclesiastics if they like. The rest of the procedure is practically the same everywhere.

Once every two years at the beginning of Lent the bishops of each ecclesiastical province hold a meeting, at which the metropolitan presides, to discuss the names of candidates for the episcopacy to be submitted to Rome. As soon as the archbishop has announced the date of the meeting, each bishop is free to make suggestions of those priests he wishes to recommend. Such priests do not have to be of the bishop's own diocese, but he should know them personally and should be well acquainted with their qualifications—spiritual, intellectual and administrative. According to the Code of Canon Law, the requisites of a candidate for the episcopate are five: he must be born of legitimate wedlock; he must be at least thirty years of age; he must have been ordained priest for at least five years; he must be of good character, piety and zeal for souls, prudent and otherwise qualified to govern the diocese to which he is assigned; he must hold the degree of doctor or licentiate in theology or canon law from an institution of learning approved by the Holy See, or at least he must be well versed in these sciences. A candidate who is a religious must have a similar degree or at least have the testimony of the major superiors of his order regarding his learning. It is not expected that any candidate without these qualifications will be presented from any source.

On the date fixed by the metropolitan the bishops meet quietly, without ceremony or publicity of any kind, "like a meeting of friends," as the text runs, so that no indiscretions are risked —in fact the secrecy of the Holy Office surrounds the whole matter from beginning to end. Strict secrecy is kept in regard to all that passes at the meeting, each candidate being voted upon, but in such a way that no one else may know how each bishop votes. The secretary of the meeting then draws up minutes of the results of the voting, one copy of which goes into the secret archives of the archbishopric; another, duly signed, is addressed to the papal nuncio or apostolic delegate in the territory concerned.

When this is received, the apostolic delegate or nuncio selects three names from among the most likely candidates and makes a detailed investigation of each among those ecclesiastics closely associated with the work of each of these priests. The comprehensive questionnaire sent to these colleagues is extremely detailed, and they too must keep the fact of their interrogation and of their replies secret under penalty of excommunication.

The results of the inquiries by the papal representative are embodied by him in a special dossier regarding each candidate, usually from thirty to forty pages long, and in his report he classifies the three candidates in the order of preference and in regard to their fitness to fill the post in a specific diocese. These papers he then transmits to the Consistorial Congregation in Rome.

Once the Consistory is in possession of the names of prospective bishops, it may proceed to a further and searching inquiry of its own. When a decision is made, the nuncio or apostolic delegate is notified which of the three candidates has been approved, and he is instructed to inquire if the candidate is disposed to accept the appointment. The latter's bishop is also notified, but both are still bound by secrecy. When the candidate expresses his willingness to accept, Rome is so advised, and the Cardinal Secretary of the Consistorial Congregation submits the matter to the Pope for final approval. When this has been obtained, the delegate or nuncio is asked to notify the candidate of the date on which the official announcement will be made, and in the meantime the apostolic letter or bull of appointment is prepared.

Unless prevented by legitimate impediment, every person promoted to the episcopate must be consecrated within three months after receiving the Apostolic letters and he must go to his diocese within four months. He is considered as in canonical possession of his diocese as soon as he exhibits, either in person or by procurator, the apostolic letters to the cathedral chapter, the secretary of the chapter or the chancellor of the diocesan curia being present to make official entry of the fact in the records of the diocese. Where there are no cathedral chapters, the diocesan consultors take the place of the chapter.

The ceremony of consecrating a bishop is one of the most solemn and impressive known to the Church. The day chosen should be a Sunday or feast of an Apostle, and if the consecration takes place outside Rome, it ought to be in the cathedral

of the diocese and within the province of the bishop-elect, although he may for special reasons be permitted to select another church or chapel for the ceremony. The consecration takes place at a Mass celebrated both by the consecrator (who is usually an archbishop of another diocese delegated for the purpose by the Roman Pontiff) and the bishop-elect. Sometime before his consecration, the bishop-elect makes an act of faith and takes an oath of loyalty to the Holy See. The principal parts of the consecration ceremony are: (1) the reading of the Apostolic mandate; (2) the preliminary examination of the candidate; (3) the imposition of hands; (4) the anointing of the head and hands with holy chrism; (5) the blessing and bestowal of the episcopal insignia—the crozier and ring before the first Gospel, miter and gloves before the last Gospel; (6) the blessing of the faithful by the newly-consecrated bishop.

The Bishop's Assistants

Only the Pope can give a *coadjutor* to a bishop. This ecclesiastic is given to the person of a bishop with right of succession, sometimes also to the see, and differs from the *auxiliary bishop* in that the latter has not the right of succession. The Apostolic letters appointing these bishops set forth his rights; unless otherwise stated the coadjutor given a bishop who is entirely incapacitated is granted the rights and duties of the bishop. Otherwise he may only exercise such duties as the bishop may commit to him. When requested by the bishop, the coadjutor has the right to perform the Pontifical and all other functions of the episcopate. When he is given to the see he can, in the territory of the diocese, perform all the duties of the bishop except sacred ordination.

A *coadjutor*, like a bishop, must reside within the bounds of his diocese from which, except in the period of vacation, he may be absent only with the permission of his bishop. A coadjutor with right of succession becomes the Ordinary immediately on the vacancy of the diocese to which he was appointed, provided he took legitimate possession by showing his letters to the proper authorities. On the other hand, the office of the auxiliary bishop expires with that of the bishop, unless his letters of appointment read otherwise. If the coadjutor was given to the *see*, his office continues even when the see becomes vacant.

Diocesan synods are ecclesiastical councils or conferences

which must be held at least every ten years in each diocese for discussion of the needs of the clergy and people of that diocese. They are generally convoked and presided over by the bishop and held in the cathedral. They should be attended by the vicar general, the canons of the cathedral or the diocesan consultors, the rector of the diocesan seminary, at least of the major seminary, the deans, at least one deputy of each collegiate church, the pastors of the city where the synod is held, one pastor at least from each deanery who is elected by the pastors of that district, the abbots who are actual superiors and one of the superiors of each clerical order in the diocese, to be designated by their provincials—or the provincials themselves may attend. The bishop has the right to call other ecclesiastics to the meeting, provided enough priests are left in each parish to attend to the care of souls.

Like the Roman Pontiff, each bishop is assisted by a diocesan curia who aids him in the government of his diocese. To this body belong the vicar general, the *officialis*, the chancellor, the promoter of justice, the *defensor vinculi* (defender of the bond) the synodal judges and examiners, the pastor consultors, the auditors, notaries, couriers and constables.

Most powerful and influential of these is the vicar general, who is appointed by the bishop and may be removed by him at any time at his will. By the very fact of his appointment, he receives from the bishop participation in his ordinary power over the diocese. In administrative matters he is the bishop's *alter ego*.

The vicar general must be a priest, at least thirty years of age, a doctor or licentiate in theology and canon law, or at least well grounded in these subjects, and outstanding for his character and judgment. A strange but wise provision in canon law is that he must not be related to the bishop in the first or second degree. Among the duties of the vicar general are to refer to the bishop the principal acts of the curia, and to inform him of matters of discipline among the clergy.

If the vicar general is not a titular bishop, in which case he has the privileges and honors due to a bishop, he has by virtue of his office the privileges and insignia of a titular protonotary apostolic and usually the title of monsignor. The office of the vicar general expires by resignation, dismissal by the bishop, or vacancy of the see.

As to the other members of the diocesan curia: The chancellor

is a priest appointed by the bishop to take care of the records of the curia and the archives. Judicial officers of a diocese are the promoter of justice, whose duties are concerned with criminal proceedings and with cases involving the public welfare, and the defender of the bond who deals with cases involving the tie of marriage or of holy orders. There are between four and twelve synodal examiners and pastor consultors in each diocese, proposed by the bishop and approved in the diocesan synod. These functionaries lend their services in the matter of the examination and appointment of pastors, in ecclesiastical trials, the examination of candidates for ordination, and of priests to be approved for hearing confessions and preaching, and the yearly examination of the junior clergy. Couriers carry the messages of a diocesan court; constables are officers who execute its sentences or judgments.

A diocese, like the universal Church, cannot remain without authoritative direction. Thus, careful rules have been made for an *ad interim* administration should a see be deprived of its head. For many centuries this *ad interim* government of a diocese was a duty of the clergy of the diocese under the supervision of the metropolitan or a neighboring bishop. Then it fell upon the chapter, the council of the bishop. But experience proved that a college of several persons makes a bad administrator, and the obligation was imposed of confiding these powers to a vicar—hence, the name vicar capitular given to the person so delegated. He must be named within eight days following the vacancy of the see. However, his authority is limited to matters of current administration and he may not take any measure which would engage the diocese or the administration of the future bishop. When the new bishop appointed by the Holy See takes charge of the diocese, he has the right to request from the vicar capitular and other officials of the diocese an account of their actions during the vacancy.

The pastors of a group of parishes are united under the general supervision of a dean, or vicar-forane, who has powers variable at the will of the bishop. He is responsible for the periodical meeting of "ecclesiastical conferences" at which the priests meet to discuss certain questions of theology, Holy Scripture, canon law or ecclesiastical history which are proposed to them by the bishop of the diocese. The deans have the right and duty to watch over the clergy of the district, to see that they live according to the laws of the Church, to see to it that the bishop's orders are carried

out in their district, to see that rules concerning the keeping of the Blessed Sacrament are observed and that the churches and objects used for divine worship are kept in proper condition. To attend to these matters the dean makes visits to the parishes under his charge at stated times and he must make a report to the bishop at least once a year.

Pastors and Priests

The pastor (a word taken from *pasco*, feed) is the individual priest or moral person (because a religious order or community may be in charge of a parish) on whom a parish has been conferred with rights to the benefice of that parish. Pastors exercise the care of souls under the authority of the bishop of the diocese and they are irremovable when they enjoy the right of perpetuity; in other words, they may only be removed or transferred by the Holy See for canonical reasons.

Quasi-pastors are pastors in missionary districts which are subject to the Propaganda. In the case of a parish united to a religious house, a cathedral or collegiate chapter, or any other such body, the religious superior of the chapter or other legal body to which the parish is attached appoints a parochial vicar. This vicar is a pastor with the actual care of souls and receives a suitable salary from the income of the parish. During the vacancy of the parochial office, the bishop may appoint a *vicar economus* who rules the parish *ad interim*. If a parish is too large, or if for some other reason the pastor alone cannot take care of the work, the bishop may appoint one or several assistants called in law *vicarii co-operatores*. By the term "rectors of churches" is meant in canon law those priests who have charge of a church that is neither parochial nor capitular, nor annexed to a religious community which holds services in that church. Such is a church connected with a seminary or college conducted by the clergy.

In the following chapter we will deal with parish organization and the duties of pastors and their aides—chief among them, the priests who are appointed as their assistants. But here it should be said that the simple priest, who can celebrate the Divine Mysteries, possesses the essential of sacerdotal power. It is an article of Catholic faith that bishops alone may communicate to others this power by ordination. The sacrament of Holy Orders is considered

of an ineffaceable character—"Thou art a priest for eternity"—and to give to the clergy the graces necessary to teach and govern the faithful in spiritual matters.

According to the Council of Trent, the priesthood which a bishop is empowered to communicate in its plenitude is composed of degrees forming a hierarchy thus divided: porters, readers, exorcists, acolytes, subdeacons, deacons, priests. The first four are called minor, the others major orders. The tonsure is not an order properly so called, but is conferred today in a ceremony which ranks the elected among the clergy of the Catholic Church.

According to the canon law of our day, no priest may be ordained without being attached to a particular diocese, religious order or congregation; vagrant clerics are not at all recognized. In ancient times a priest attached to a certain church was called clerk cardinal of that church, that is to say, he was attached to it like a door to its hinge (in Latin *cardo*). As a vestige of the first sense of this word "cardinal," the attachment of a priest to his diocese is called incardination or incorporation. The transfer of a priest from one diocese to another requires from the bishops of these dioceses letters of excardination and of incardination.

The clergy in general enjoy a certain number of immunities; those doing them physical violence are guilty of sacrilege. All cases against them, both civil and criminal, must be tried in ecclesiastical court unless for certain countries other provisions are made. Cardinals, legates, bishops and other high prelates may not be sued in secular courts without permission of the Holy See. All other clerics and religious who enjoy "the privilege of the forum" cannot be sued in civil court without permission of the Ordinary of the place where the case is tried. The Ordinary, however, should not refuse such permission if the plaintiff is a lay person. In most countries clerics are exempt from military service; when forced to pay debts they should not be deprived of what is necessary for a decent living.

Among the obligations of clerics are intense practice of piety and good works. Priests must say Mass at least on Sundays and holydays of obligation and must make a spiritual retreat at specified times. All clerics must go frequently to confession, must make each day a meditation of some duration, visit the Blessed Sacrament, say the rosary and examine their conscience. Priests

must continue after ordination to study the sacred sciences and undergo periodic examinations in these subjects as outlined by their bishop.

They must attend diocesan conferences, must recite daily the canonical offices, must wear an appropriate clerical garb in accordance with the legitimate custom of the place (thus in America clerics are distinguished only by a black suit and Roman collar, whereas in Italy or France they must wear the soutane or cassock on the street). They must not give bail, nor may they frequent gambling places, nor visit places nor attend performances unbecoming or even foreign to their calling. Without Apostolic indult they may not practice medicine nor surgery, nor may they run for offices of senator or deputy in those countries where there is a prohibition of the Pope. They may not volunteer for military service without permission of their bishop, nor must they take part or help in any way in internal revolts and disturbances of public order. They must not be absent from their diocese for any length of time without the permission of their bishop. Clerics in major orders are forbidden to marry, except in certain of the Oriental Churches which are exempt from this provision of Western Canon Law.

In the next chapter we shall follow the priest from his place in the hierarchy to trace more fully his activities in the parish of the diocese, the immemorial place of his ordinary work in the Church.

13 THE PARISH AND THE PARISH PRIEST

THE PARISH is the unit and core of the Church, just as the family is the unit and core of the human organization which we call the State. But the parish is considerably more than part of an organization; it is more than the sum total of a section of men of whom all are engaged from time to time in the act of the virtue of religion. It is a unit in the complete life of the Church, insofar as it binds together a part of the world with all that stands thereon to God through the worshipful activity of men in that area. In the framework of the entire Church the parish is a group of Christian people under the spiritual authority of their parish priest or pastor; the parish united with other parishes to make up the dioceses and, under the Supreme Pastor and Bishop, the Pope, to form the universal Church.

The center of parish life is the parish church, and the sacred and familiar center of the church is the tabernacle on the altar before which burns the sacred lamp—the tabernacle in which dwells, among His children, Jesus Christ in the Blessed Sacrament. Thus, the great business of the day in every parish, in every mission where there are Catholics, is the Mass.

In a parish a priest does not celebrate Mass alone; he is surrounded by the members of his flock and he is assisted by a server who may be a boy or a man. In some cases a woman may make the responses from behind the communion rail, at which times the priest serves himself at the altar, placing close at hand the cruets of water and wine—although this necessity rarely arises in even a small parish church. This small fact is the symbol of a greater

truth: the server, no matter how young or heedless he may be, holds at the foot of the altar the role of the Christian people of the parish; it is in the name of the whole parish that he replies to the celebrant of the Mass and presents to him the matter of the Sacrifice. Here is the whole life of the parish in summary: the priest charged by God to accomplish the essential work, sole dispenser of the sacraments and graces conferred by them; but not the priest *by himself*, rather the priest in the midst of the faithful, the priest seconded by the faithful, the priest giving to the faithful and receiving from them.

The parish priest has many other tasks—he is teacher and preacher, and guide, friend, consoler and leader; he is philanthropist and inspirer. But so, too, are other men who are moved by other ideals and other motives. He is all that such men may be, and does all that they may do, but beyond all their actions and apart from all other things, he is steward of the spiritual treasury of the Church of Christ, authorized and empowered minister of Christ's sacraments.

As human beings, as intellectual and civilized members of communities and, of course, nations, both priest and people have the ordinary, temporal, secular work of men and women to do. But they know and act upon the knowledge that all these things derive their supreme importance from the fact that they are part of the work of salvation.

The Parish and Canon Law

According to canon law, a parish, as we understand it, is defined as follows: "The territory of each diocese should be distributed into districts, and to each of these should be assigned a special church with a determined part of the flock, over which is to be placed a local pastor who shall take the necessary care of souls." The three usually assigned features of a parish are then a fixed territory and a distinct part of the population; their own proper church, and their own pastor.

However, the details of a parish organization vary widely with the condition of the Church in the various countries of the world. In mission lands where vicariates or prefectures apostolic replace the established dioceses of other countries which come automatically under the Congregation of the Consistory, the mi-

nor ecclesiastical divisions with their own rector are called *quasi-parishes* and are attached like the other ecclesiastical organizations of the country to the Propaganda.

Canon 216, section 4 of the Code of Canon Law also recognizes the existence of parishes not divided by territory but by the difference of language of people in the same town or city, provided the permission of the Holy See is first obtained. There are in the United States, especially in large cities like New York, Chicago and St. Louis, a number of such so-called *national parishes*, for in consequence of immigration, the people of various nationalities upon arriving on these shores asked for priests of their own race who could speak their language. The congregation gathered under the spiritual leadership of a priest speaking several languages could not be defined as a national parish, but when a priest is exclusively appointed for a portion of the faithful who were or are united by reason of speaking the same language, there was and is a national parish in the strict sense *provided it was or is recognized as such by the ecclesiastical authorities.* The national churches are more or less extraordinary phenomena in canon as well as in civil law, but when they have been established in the regular way, there is no reason to doubt that they are canonical parishes in the full sense of the term.

There exist also, and even in countries where the Latin rite prevails, parishes of a different rite than Latin. They are considered always as lawfully established, since canon law leaves the Oriental discipline untouched. Thus there are in the United States a number of Greek-Ruthenian parishes, especially in Pennsylvania, under the jurisdiction of a Ruthenian bishop. There is some doubt whether these parishes may be called "canonical" in the usual sense of the term, but there is no doubt that they are lawful and recognized by the Roman Church.

There also are in many countries, but not so far as we know in the United States, *consistorial* parishes, or benefices, i.e., those whose establishment and appointments are reserved to the Apostolic See. There are, however, many *religious* parishes, namely those incorporated with a religious community by virtue of an Apostolic indult. These parishes are cared for by a monastery or convent, though the actual pastor alone is in reality the pastor with a pastor's rights and duties.

An important distinction has in the past been made between removable and irremovable parishes, according to the degree of permanency enjoyed by the pastor. The functions of movable and irremovable pastors do not differ; it is when their removal, transfer or law of residence is considered that a marked distinction exists. An irremovable pastor cannot be removed or transferred unless for a canonical reason, i.e., a reason which is set forth by the law of the Catholic Church. Other pastors are removable, such as religious and those who are in charge of quasi-parishes which have not yet attained the status of a canonical parish. Pastors who are members of the secular clergy may be permanent.

The Roman Pontiff as head of the universal Church may erect or establish parishes in any part of the world. This power is usually exercised through the diocesan bishop or local Ordinary. Cardinals may not erect parishes within their titular churches nor may metropolitans interfere with their suffragan bishops in the matter. Abbots or prelates *nullius* exercise over the territory under them the same rights as bishops in their diocese. Religious superiors have no rights whatever with regard to establishing parishes.

A canonical requirement for the establishment of a parish is *proof* that an endowment has been provided. The requirements in this matter are much less rigid than formerly, for legal proof (i.e. gathered from the documents or witnesses) is no longer necessary. The Code of Canon Law states specifically, "it is not forbidden to establish a parish or quasi-parish even if a sufficient endowment is not immediately available, provided it can be reasonably foreseen that the necessary support will be forthcoming" (canon 1415). Hence all that is necessary is that the bishop should be morally certain that sufficient funds will be supplied. Some guarantee must be offered for the necessary support of church and ministers, but the Code leaves it to each Ordinary to judge whether the guarantee is sufficient to warrant the establishment of a new parish.

The Church discourages the permission to begin any building before a good sum is on hand, and also binds the Ordinary, after consultation with the diocesan board of administrators, to see to it that the parish endowment fund is invested at once "in safe and interest-bearing property or titles." The money and interest may

not be used for any other purpose. The investment is canonically invalid until the Ordinary has consulted the diocesan (not local) board for proper administration of church property. He is not bound by this advice, but is bound to hear it. He is bound by the express stipulation that a donation be applied to a certain church—he cannot direct it to another parish.

The pastor receives his appointment from the Ordinary of his diocese, and with the exception of parishes reserved to the Holy See (of which none would appear to exist in the United States), Ordinaries have the unimpeded right to appoint pastors to vacant parishes as they deem fit. A vacant parish should be provided with a pastor within six months after the bishop has been notified of the vacancy. Only special circumstances of place and persons can permit a delay, for instance, unsafe conditions by reason of war or a shifting population; or if there be a lack of priests qualified for parish work.

The conferring of parishes or benefices by a bishop upon a priest must be *free of charge.* Any contrary practice is regarded as simoniacal, null and void as transactions, and not binding upon conscience.

On the other hand, the bishop may attach *pensions* to parish benefices. This is no more than fair to former pastors or assistant priests retired for old age after years spent in service to the people of the parish. A part of the church's income is set apart for this lawful purpose; in the United States it is an allowance drawn from the parish revenues, not from the pastor's salary or income. However, no parish is to be burdened with a new tax on account of a pension and the bishop may only decree it if there is something left after the expenses of the parish have been cared for.

Among the sources of parish income mentioned by canon law are: property owned by the church or parish as a corporation; certain and regular contributions from a family or juridical person; voluntary but dependable offerings of the parishioners to their pastor; stole fees (these are the fees given, not as a payment of salary, but as part of the cleric's decent support and are regulated by the diocesan statutes—such are stipends sanctioned by custom for such parochial functions as baptisms, marriages, funerals, etc., although free service may not be denied to those persons unable to make this offering).

The Duties of a Pastor

To return to the functions of the pastor: he is expressly charged *with the care of souls.* He is head of the parish and he has the right to command and to expect obedience and loyalty, but he is also a spiritual father and the very nature of his office vests him with another character and another kind of responsibility than that of temporal heads or political administrators.

It is this primary function of the parish priest which when displayed in its fullness has placed the seal of personal sanctity upon such figures as St. John Baptist Vianney, the Curé of Ars, or St. Vincent de Paul, and has invested the whole body of the priests of the Church, for the multitude of the laity, with a halo of love and grateful reverence. As there have been Popes and bishops who have fallen far short of the lofty ideals of their sacred characters, so, too, there have been many instances of parish priests who have given scandal; but no truth is held more firmly by Catholics than that the human failings or sins of the clergy in no way minimize, still less destroy the effects of the sacraments administered by them, and that on the whole the personal merits of the priesthood as a body far outweigh the personal defects or failures of a minority.

The first duty of a pastor towards his flock is to administer to them the sacraments. He introduces the newborn into the Christian family, pouring the baptismal waters upon their head. This ceremony, apparently so modest, gives to the pastor one more child and increases by just so much his paternal responsibilities. In blessing marriages, the pastor calls the grace of God down upon the new family and in a sense takes upon himself their cares and responsibilites. In the name of God he pardons the sinners of his flock; to souls already advanced in sainthood he gives good counsel and the needed direction. He dispenses to all who come the Eucharistic Communion, the God he calls down each day upon the altar at Mass. He does all in his power to bring his people oftener to the Holy Table—by the number of Communions he judges whether his parish is truly *alive.* That even little children may be nourished, as soon as they may understand the consequences of the act, by the Body of Christ, he devotes himself with special interest to their instruction that they may make their first Communion at an early age. Finally, he carries to the sick and

dying the comfort and graces of the sacrament of Extreme Unction that they may prepare themselves for the journey from time to eternity; and when God calls to Himself a member of the parochial family, it is the pastor who blesses the body of the dead, prays in the name of the universal Church for the repose of his soul and conducts him to the field of the dead where he sleeps in consecrated ground under the protection of the Cross.

In addition to the primary obligation of the pastor to dispense the sacraments is his moral and official obligation to hold Divine services, to watch over his people's moral welfare and, insofar as possible, to ward off any danger to faith and morals that may threaten the children in the schools, to dispense charity to the poor and the sick and to care for the education of the young.[1] To impress the truths of faith more firmly upon the minds of the faithful, the pastor must see to it that sermons are preached frequently in his church, and at least regularly at High Mass on Sunday. Often an order of the bishop calls for a sermon at all Sunday Masses.

We are all familiar with the form of these discourses. After the Gospel is read upon the altar, either the celebrant of the Mass or another priest ascends the pulpit. After giving necessary announcements concerning the welfare of the parish, feastdays and the offices of the church, publishing the banns of marriage and recommending the dead to the prayers of the faithful, the pastor speaks to his people of the truths of their religion. Pastors often make arrangements to bring to their people, and especially during Lent, preachers of religious orders whose eloquence might arouse them to greater fervor or devotion. Wherever possible, they also arrange for an annual retreat with separate services for men, women and children, at which times great importance is attached to the sermons. Particularly important is the preaching of missions. These are periods during which special efforts are exerted, usually by members of religious orders, or of diocesan mission groups trained for this work, to arouse the fervor of the parish and renew its zeal.

The spiritual administration of a parish supposes that the pastor should be personally acquainted with his parishioners insofar as this is possible. He is particularly charged to interest himself in the children, to see (especially in those cases when they go to

[1] See Ch. XVIII, "Catholic Education."

public schools or other institutions where no religious instruction is given) that they begin the study of the catechism as soon as they are able and receive their first Communion and are confirmed by the bishop at an early age.

Parish books must be kept in which are registered the baptism, marriages, deaths and results of a census of the parish; an authentic copy of all of these must be sent every year to the diocesan archives. The pastor must also keep a register of confirmations and burials. He should notify the pastor of the parish where they were baptized of the marriage of a couple actually living in his parish, or married by him, and he publishes banns three times in advance of a marriage and notes the fact upon his register.

He must also (and this brings us to the temporal administration of the parish) keep regular account of the foundations for Masses to be said and for which the faithful have turned over the honorarium to him. He must also keep ledgers or journals of the receipts and expenses of the parish. He must administer the property of the parish according to law, and if he has been culpably negligent in the performance of this duty, he is bound to make restitution himself. He is entitled to stole fees established by approved custom (such as for baptisms, marriages, etc.) or by lawful taxation determined by the provincial council or in an assemblage of the bishops of the province. He is also entitled to a salary sufficient for his decent support.

In large parishes the work is divided between the pastor and his assistants, who are appointed from among the secular clergy by the local Ordinary after consultation with the pastor.

Lay auxiliaries of the pastor in the exercise of his liturgical functions are the sacristan, the organist and the choir (who are often the paid employees of the church), choir boys and altar boys. But it is not only among those actually attached to the church that the pastor has the right to find his auxiliaries, nor even among the schoolteachers or the Sisters of the hospitals and orphanages. Every good parishioner can be of assistance to his pastor. There are many women, often busy women and mothers of families, who devote time each week to the care of the altar linen of the surplices of priests and altar boys, to the adornment of the church and altar. Others, both men and women, place themselves at the disposition of the priest to teach catechism.

Just who are parishioners? They are the baptized Roman

Catholics living within the defined boundaries of a determined parish. Exception is made only of those Catholics who are members of a national parish established, as we have already noted, for the persons of a nationality speaking a different language from that of the parish church or belonging to a different rite of the Catholic Church.[2]

This is the strictly legal definition, but the apostolic priest does not limit his activities to those who practice the Faith. As Abbé Michonneau writes:

> Always mindful of suburban parishes, we would rather not restrict the term "parish" to the Christian community any more than we would want to equate it simply with the confines of a parish. We are glad that the word designates both believers and the multitude of half-believers or total unbelievers. We are glad that it focuses our attention and thought on those who "come to church" as well as those who do not, for the simple reason that we do not want to abandon one group or forget the other. We do not wish to choose, because choosing means sacrificing something and the true shepherd of souls cannot consent to that. We are glad that the word "parish" reminds us of our pastoral duties at once and that the very mention of it conjures up both the joy and the anguish of a shepherd of souls.[3]

Catholic Action in the Parish

Although we shall deal in a later chapter with the general subject of Catholic Action (i.e. the apostolate of the laity under the direction of the hierarchy), it should be stated here that the chief unit of this action is the parish. Even if such activities in a parish usually go hand in hand with those accomplished by regional and national organizations, the best results are obtained by those which are sustained and nourished by parishes. This is true because the parish is a sociological center operating in those areas in which the individual can best be approached—the family and the neighborhood. Again to quote Abbé Michonneau: [4]

> The parish can act upon persons because it deals with them at every stage of their development within the family—childhood, adolescence and maturity; and it does so by influencing not only individuals but also the family, and, in a more general way, the mentality of the neighborhood. Indeed, the chief accomplishment of the parochial apos-

[2] See Ch. xvi, "The Eastern Churches."

[3] Abbé G. Michonneau and Abbé R. Meurice, *Catholic Action and the Parish*, p. 5.

[4] *Ibid.*, pp. 22–3.

tolate today seems to be its influence upon the home and the awakening of numerous small communities. As a result, the preaching of the word is no longer confined to the pulpit and many more people benefit by spiritual direction. The ideal of perfection is no longer one of individual advancement. The leaven has been put where it belongs. The parish priest now arouses and assembles the community, starting from the basic cell (which is the home), reaching the entire community (which is the parish), and including all the more or less sporadic and enduring smaller communities formed to answer some particular need. Eventually these groups become centers whence good influences radiate, and points where human personality is no longer cramped but enabled to reach its full development, morally and spiritually as well as materially.

It thus becomes the work of the pastor of a parish to enkindle the apostolic spirit in those under his charge and to make his parishioners conscious of their responsibilities to others. There are many places into which a priest may not go, either because of insufficiency of numbers or lack of opportunity. In home, workshop or office, as well as in his social and professional circles, the militant apostle can apply his activity. The parish priest finds and develops such laymen and acts as their chaplain, hence we have the numerous study clubs and discussion groups found in many parishes today and the organizations, social and charitable, which play their role in the life of the community. And since every major achievement of Catholic Action starts with the family, one of the most urgent tasks undertaken in many places is the instruction of the family and the deepening of its spiritual life through such groups as the Cana and Pre-Cana Conferences for married couples and those intending to be married.

The Parish and the Worker

In many parts of the world the "de-Christianization" of the masses, due to the inroads of Marxist and other materialistic ideologies, have alienated vast numbers, particularly among the working class, from belief in and practice of their Catholic religion. Well before the last world war there sprang up in Belgium and France—due to the initiative of Abbé Cardijn, the great social apostle—such groups as the Jocistes (*Jeunesse Ouvrière Catholique*) whose members carried the apostolate into the workmen's world. The Jocistes and an even earlier German Catholic workers' association founded by Adolph Kölping became the models for many similar movements which labored valiantly to preserve

Christian values in the face of the rising tide of social revolution, war and Communism.

The problems created by World War II and its aftermath have made necessary many adaptations of the Church's work on the parish level. Mass migrations and the influx of refugees from various territories under Communist domination have posed numerous problems in the new communities and parishes in which they must be resettled. This, of course, is especially true of West Germany and Austria. On the other hand, there has taken place in Western European countries an alarming increase in Communist party membership of former Catholics among the workers. The causes of this increase are complex and historical, and we may not go into them here, limiting ourselves to the statement of the unhappy fact that great percentages of the worker population of France, Italy and also Belgium follow Communist and Marxist leaders.

It was to meet these conditions that there sprang up in France one of the most interesting experiments in pastoral work of the twentieth century—the *Mission de France*, commonly known as the movement of the "priest-workers." In order to reach the masses unattached to any parish and often hostile to God and Church, these priests took off their ecclesiastical garb and found employment in mines and factories, even doing the heaviest kind of work on the docks of the ports of France. It was their idea to live the life of the masses, to share in their risk and sacrifices so that the workers might come to know the priest, resume a contact that had been broken, and be reconciled with the Church. In this magnificent apostolic idea they were encouraged, approved and blessed by such members of the French hierarchy as Cardinal Suhard, and all over the world their experiment was followed with interest and admiration.

At no time were the priest-workers over a hundred in number, of whom eighty were secular and some twenty members of religious orders—Jesuits, Dominicans, Franciscans and Capuchins. These priests did not expect immediate results nor were these obtained; nevertheless their example, prayers and sacrifices, and their identification of themselves with the proletariat bore fruit. They gained much sympathy; they caused the priestly vocation to be respected at least in their own persons; and they inspired confidence in their fellow-workers. Gradually they were given the

roles of counselors and arbitrators in labor disputes and it was here that their difficulties began. In France it is not possible to secure employment in mines and factories without belonging to a labor union, the priest-workers as natural leaders soon were charged with responsible positions in these organizations, many of which are Communist-controlled. It was impossible for them to avoid disputes and strikes and finally some were arrested for participation in violence. In addition they found that in sharing the lives of the workers and the living quarters of the poor, they were exposed to moral temptations against which a priest could defend himself under normal conditions. But as there is little time in the life of a worker for recollection and prayer or even the celebration of daily Mass, they were deprived of these supports.

The experiment of the priest-workers began in 1943. After 1950–51 certain disquieting evidence began to appear. Communist leaders were heard to rejoice that these priests had been won over to the cause of the workers, and that they no longer were part of a Church "which allied itself to capitalism"; and in fact several apostasies did occur. The French hierarchy was forced to interfere and the Holy See became alarmed. In November 1953 three French cardinals journeyed to Rome to discuss the matter and after their return the following decisions were published: 1) that the experiment begun in 1943 could not be maintained in its first form; 2) that priest-workers were henceforth forbidden to assume posts of responsibility in labor unions; 3) that the length of time devoted to work in a factory must be limited in their case to three hours a day; 4) that the seminary at Limoges for the training of the priest-workers was to be closed down.

Although the form of this activity has been changed, its essential aim has remained one of the Church's preoccupations; other types of activity have risen up to take their place not only among industrial workers but among all the people of "de-Christianized" areas, urban and rural, of France. The *Mission de France* (we will note that the name remains the same) was canonically constituted in 1954 by a decree of the Congregation of the Consistory. Under the direction of a duly appointed member of the French hierarchy, the priests of the Mission are trained at a special seminary at Pontigny, undertaking in advance to go to any "missionary" area of their country to which they may be assigned. An unusually large number of priests appeared for training at Pon-

tigny, and so far excellent results have been obtained by those who have embarked upon pastoral work in the most disinherited regions of their land. There is no question that such activities are needed and must go on, not only in France but in other countries, and for the same reasons.

In Italy, between 1948 and 1951, the Jesuit Father Lombardi enlisted hundreds of thousands of workers in his "Crusade of Charity" and did much to stem the Communist tide. With the approval of the Holy See he has created an institute to train priests in a new kind of pastoral approach. Here priests from all over the world take part in courses ranging from six to eight weeks in which are discussed techniques for dealing with problems of modern society, industrial life, and the counteracting of Marxist propaganda among the working classes.

In this respect every country has its own problems and must adapt over-all directives to specific ways of meeting them. In the United States there is not the same need for worker-priests, since the industrial worker here is not a proletarian in the usual sense of the word and for historical reasons does not share the anti-clerical attitudes of his counterpart in European countries. Pastoral work is in most places conducted within the territory of the parish. The difficulties that are encountered are of a different kind and are created more by materialism and indifference than by active hostility toward the Church, although it cannot be forgotten that this is a preponderantly Protestant country. There exist of course the problems of the Church in the South where Catholics are few and widely scattered and must be served in general by priests from other sections, since local vocations to the priesthood are rare. In recent years, moreover, due to the migrations of textile and other industrial workers from the strongly Catholic sections of New England and the Middle West, many Catholics have established themselves in the Southern States and have pointed up the need for more priests and more parishes. In other parts of the country, pastors have to deal with complex problems created by immigration from such countries as Puerto Rico and Mexico. On the whole, however, despite some leakage the Church in the United States has grown steadily in numbers and now constitutes around one-fifth of the total population with a membership, according to the official figures of 1957, of 34,386,351 souls.

RELIGIOUS POPULATION OF THE WORLD*

(The estimated total figures for Roman Catholics are from the **CSMC World Mission Map, 1957**, published and copyright 1957 by the Catholic Students' Mission Crusade, National Center, Cincinnati, Ohio. The estimated total figures for other Christians and non-Christians are from the **Britannica Book of the Year, 1957.**)

CHRISTIANS—832,834,455

	Roman Catholics	Eastern Orthodox	Protestant
North America	94,324,000[1]	2,386,000	67,792,567
South America	114,261,000	.....	2,475,913
Europe	233,693,000[2]	112,447,669	113,572,145
Asia[3]	31,830,000	8,106,071	8,925,191
Africa	19,654,000	5,868,089	6,403,328
Oceania[4]	2,750,000	.....	8,345,482
Totals	**496,512,000**	**128,807,829**	**207,514,626**

NON-CHRISTIANS—1,805,514,545

	Jewish[5]	Moslem	Taoist	Confucian	Buddhist	Hindu
North America	5,430,000	33,000	15,000	86,000	165,000	10,000
South America	632,362	342,615	17,000	95,000	135,000	275,000
Europe	3,442,627	12,425,300	12,000	50,000	10,000	.....
Asia[3]	1,684,454	318,341,515	50,000,000	300,000,000	150,000,000	318,467,610
Africa	660,750	85,325,598	1,200	7,500	.....	300,000
Oceania[4]	58,250	102,000	8,000	52,000	.....	100,000
Totals	**11,908,443**	**416,570,028**	**50,053,200**	**300,290,500**	**150,310,000**	**319,152,610**

Other non-Christians: Zoroastrian, 140,000; **Shinto**, 30,000,000; **Primitive**, 121,150,000; **others, or none**, 405,939,764.

[1]Includes West Indies. [2]Includes Communist-controlled Eurasia. [3]Includes Indonesia and Philippines. [4]Includes Australia and New Zealand. [5]Includes all Jews, whether members of the synagogue or not.

* From **National Catholic Almanac, 1958**, Paterson, N. J., St. Anthony's Guild, 1958.

14 THE MISSION FIELD

ANYTHING LIKE a complete account of the Catholic Church's activities in the mission field would have to begin the story with the missionary work of Christ Himself, and would be essentially the whole history of the Church from its origin down to the present day. For the teaching of the Gospel of Christ, the spreading of belief in that Gospel throughout all the races and nations of humanity is the fundamental, never-ending aim of the Catholic Church. Upon that central task all others depend, or from it they derive; the Church can never be static. While it is, of course, quite true that to care for and to develop the religious life of those nations or parts of nations where Catholicism has long been implanted is her constant concern, nevertheless she regards it as a main article of her divine commission to go forth with her message to those races or nations of mankind who have not yet been evangelized, or which so far have resisted Christ.

The energy with which this duty of the Church has been performed has varied greatly, it is true, in the past ages. Like all other activities of the Church, it has been subject to world conditions and to the fluctuating zeal or devotion or ability of the human instruments responsible for carrying them on. But at no time have they ever been suspended, and under the modern Popes, despite the vicissitudes of our times, they have been pushed with extraordinary determination.

In the encyclical *Rerum Ecclesiae* of 1926, Pius XI outlined a complete program, in furtherance of plans already begun under Benedict XV, to make the Church in mission countries so far as

possible self-sufficient and independent of European missionaries. Like Saint Paul, Saint Matthew and Saint Mark, the Pontiff affirmed the supranational character of the Church and refused to admit any barriers of race and color among its ministers.

He urged upon missionary bishops the encouragement and increase of the native clergy, and the development of their responsibility. Among their own people they would know the best way of making converts; they could preach and teach across the difficult barrier of language. In time of wars or political disturbances, they would not be under suspicion as foreigners. European missionaries therefore, he said, must regard themselves as pioneers and give way to the native clergy they had helped to train and establish. Above all, the European missionaries were not to admit any suggestion that "such natives are of an inferior race and of obtuse intelligence." Experience had shown that the natives of regions of Asia and Africa could hold their own with European races. The "extreme slowness of mind" of those living in the barbarous regions was to be attributed to the conditions of their lives. These bold statements preceded an explicit command to missionary bishops to extend their seminaries and promote in every way the formation of a native clergy. The native Catholics were to be freely admitted to the ancient religious congregations, and encouraged to found houses of such orders in their own countries.

One of the early acts of Pius XI was the appointment of apostolic delegates to three principal missions lands—Indo-China, China and South Africa. These prelates were charged with an apostolic visit to the missions of areas where a whole series of intricate problems had to be considered, problems which were not only those of the Church in those particular countries but often of a general nature. The apostolic delegates assembled under their auspices the various chiefs of mission, and outlined to them what must henceforth be the common law of action. The immediate effect of this centralizing policy was to make the Church in each of the mission countries more aware of its spiritual personality, and to implant in those regions a sort of spiritual "Home Rule" which was to have great effect upon the whole future direction of missionary labors.

Another important action of Pope Pius XI was the concentration in Rome of the resources of the missionary apostolate. In

1933 he urged upon the already active Missionary Union of the Clergy the establishment of the Union in every diocese for the purpose of sending to Rome "all the collections, even small, made in every nation and by all the sons of the Church for the benefit of the missions in general." He made, however, no objection to the collection of funds and the acceptance of benefactions by missionary institutes according to their own methods.

Earlier by his *moto proprio* of June 4, 1929, Pius XI had coordinated in Rome, under the direction of the Pope and the Congregation of the Propaganda, the action of the Society for the Propagation of the Faith, as well as that of the Association of the Holy Childhood and of the Society of St. Peter the Apostle. The transfer to Rome of the headquarters of the Society for the Propagation of the Faith from France, the nation of its foundation by a laywoman, Pauline Jaricot, placed directly in the hands of the Holy See one of the most powerful instruments ever devised for arousing interest in foreign missions and providing for their needs. The national directors of the Society in various countries of the world are consultors of the organization in Rome; a second group of consultors is composed of men of every nationality familiar with mission work who reside in the Holy City. The general council of the Society assembles regularly once a month; each year the budget for the relief of the missions is carefully planned, and all foreign members are begged to be present on this occasion. In recent years the Society has raised as much as $14,000,000 annually for mission needs.

The Fides agency, created in 1927 by the superior council of the Society for the Propagation of the Faith is also in Rome and distributes to the Catholic press throughout the world news concerning and of interest to the missionary apostolate. There is in nearly every mission station a correspondent of Fides who sends a weekly report to the news agency in Rome.

The Pontifical Association of the Holy Childhood was likewise founded in France to associate the children in Catholic schools all over the world with the work of the missionaries among children in pagan lands. With the resources obtained by many small contributions, millions of abandoned children have been saved, have been baptized and placed in Christian homes, schools and orphanages. Many other forms of relief—social, medical and educational—have been carried on through the funds raised by

this Association which not only makes small Catholics "mission-minded," but assures the future of the Church in remote quarters of the globe. Branches of the Association exist in almost every country; in the United States alone two million members may be counted.

The Society of St. Peter the Apostle interests itself in raising funds for the preparation of the native clergy, providing for the building, maintenance and staffing of seminaries in mission countries. In 1955 it distributed $3,200,000 for that purpose, and although the sum may seem large, several more millions of dollars were needed, for the training of native priests has become one of the most urgent needs for the stability of the Church in many parts of the world for reasons that are becoming clearer with every day that passes.

Pius XI foresaw this need and also that for the establishment of a native hierarchy. In 1926 he consecrated with his own hands six native Chinese bishops, and the following year the first Japanese student ever to sit upon the benches of the Propaganda was raised to the episcopacy. In 1933 Pope Pius XI consecrated six more Asiatic bishops—Annamite, Hindu, Chinese; more were to follow; the first non-white cardinal was created by him in the person of His Eminence Thomas Cardinal Tien-chensin, a member of the Society of the Divine Word. At the time of the death of this missionary Pope, forty-eight native prefects, vicars and bishops had been appointed. The Ethiopian Pontifical College was inaugurated in Rome in 1931, and countless seminaries for the training of native priests were erected in the various mission fields.

The mission policies of Pius XI were carried out and broadened by Pius XII. His pontificate has been marked by numerous additions to the native hierarchy of mission countries. In 1955 alone twelve native bishops were appointed: one in Korea, one in Japan, two in the Peninsula of Malacca, two in Burma, five in India, one in the Anglo-Egyptian Sudan, one in the Cameroons. If we estimate that there are now twenty-five Chinese bishops—for we cannot be certain of their survival in view of the unhappy situation of that country—the total number of Asiatic and African archbishops and bishops of the Latin rite is ninety-six at the present time. Pius XII has also established diplomatic relations with many mission countries including a number of those which have only recently emerged from colonial rule.

While the purely spiritual purpose of the mission is primary, the historical role and the importance of the geographical, ethnological and scientific discoveries of the missionaries are not to be questioned, and both Pius XI and Pius XII, wishing to familiarize Catholics everywhere with these aspects of their work, organized in Rome in the Holy Years of 1925 and 1950 great expositions or panoramas of missionary action, and since the time of Pius XI there has been established in Rome the Missionary-Ethnological Museum. In these expositions, the scientific, medical and literary roles of the missions were emphasized; the native contribution to Catholic architecture and art were accorded recognition as factors in creating a deeper union between the life of the new regional populations and the Catholic Church. The whole mission endeavor, too often conceived by Catholics as a work for the devout, priests and religious, but outside the interests of their own daily lives, was shown as a concept of world importance, of great value not only to religious but to civil society.

Special interest has been brought to the subject of medical aid to the missions, and not only have missionaries been urged to give more time to the study of diseases in the territories where they labor, but several societies of medical missionaries have been founded and numerous associations formed among the laity for sending medical supplies to foreign lands. There are about 10,000 lepers in 200 leprosaria under Catholic auspices in various parts of the globe.

In addition to the three pontifical societies with headquarters in Rome a number of other organizations in aid of the missions are spread throughout the world. Among these we may mention the Société des Amis des Missions in France, and in the United States the Catholic Students Mission Crusade which counts at present more than a million members organized in 50 dioceses and 3,100 educational institutions.

Mission Personnel

Missionary vocations have greatly increased with the spread of general interest in the work, and a number of new missionary congregations have been established in addition to the older institutes working so long and untiringly in the field. More than 25,000 priests of different orders, congregations and societies are at present attached to the missionary army. Most of them are

members of religious communities which have also other activities, although there are societies specially and exclusively destined for the missions. Such are the foreign mission congregations of Paris, Milan, Burgos, Maryknoll, Quebec, the African Missions of Lyons, the White Fathers, the Picpucians, the Missionaries of Scheut, of Mary Hill, of Parma, of Verona, of the Consolata of Turin, of the Divine Word, the Canadian Missionaries of St. Francis Xavier.

Brothers to the number of 10,000 (roughly) are acting as teachers, nurses and assistants in mission fields, and belong to 28 different institutes. Among these are the Brothers of the Christian Schools who before World War II had 1,300 of their number teaching 48,000 students in China, Japan, Egypt, India, the Holy Land, the Philippine Islands and other places; the Oblates of Mary Immaculate have over three hundred brothers in Northern Canada, Laos, South Africa and Ceylon. The Brothers of Christian Education of Ploërmel and other congregations render important mission aid to mission priests as catechists, architects, carpenters, nurses, etc.

Congregations of women have multiplied and developed in unexpected proportions. There are now more than 66,000 missionary religious belonging to 447 institutes of women. The Franciscan Missionaries of Mary have houses in India, in Ceylon, in Japan, the Philippines, and many parts of Africa. The Missionary Sisters of Our Lady of the Apostles have houses in Egypt and in Western Africa. The Sisters of the Holy Ghost second the efforts of the Holy Ghost Fathers in Africa, and over 600 Maryknoll Sisters aid the Fathers of their society in various parts of the world.

To these exclusively missionary congregations we must add also some of the principal congregations of women who, while engaged in other work, send a large number of their members to mission territories. The Sisters of Charity have numerous houses and hospitals in Africa, in Asia and Oceania. The Sisters of St. Joseph of Cluny have more than six hundred of their number divided among the missions of Africa, of Madagascar, of India, Oceania and America. It is not astonishing that by their zeal these women of the Catholic apostolate have been able to arouse vocations among other women in the countries where they are expending their lives and their efforts; it is estimated that at present

fully one-half of women religious in the missions are natives of these countries.

Despite the almost superhuman efforts of the foreign missionaries and the great increase in native clergy and religious, the urgency of mission work has rendered necessary the existence of native lay catechists. The employment of the catechist, far from impeding the development of the native clergy, is indeed an encouragement to it. Not only does it lead to greater piety and zeal among the laity, but it is ofttimes a direct road to the priesthood. The catechists are the indispensable helpers of the clergy—they are properly appointed auxiliaries attached to the missions in a regular and permanent manner whose work is the conversion of pagans and the enrollment of neophytes.

Their duties vary greatly between the various missions and sometimes within the same mission. Certain of them travel constantly within a given territory for the purpose of giving religious instruction. Others accompany the missionary as companions, collecting information, acting as councilor, secretary, man of confidence and factotum of the priest. Other catechists act as masters in the mission schools or as "chief of post." These last preside over the assemblies of Christians in the absence of the missionary, conduct prayers and singing, visit the sick, prepare the dying to receive the last sacraments and bring the priest to such as are in extreme need.

Given the importance of the role of the catechist in countries where priests are few, it is evident that their recruitment, formation and placing are among the greatest cares of the missionary. A great many missions have adopted the system of the *Normal Catechist Schools,* or institutions for the instruction of native young men—sometimes accompanied by their wives—who wish to act as mission helpers. Once in the field, they receive of necessity a small salary from the missionary. Needless to say, it is almost a famine wage, but in general so great is the zeal of these native catechists that the work accomplished by them is of tremendous and permanent value. There are, at present, some 113,000 such missionary catechists and baptizers helping the Catholic cause in the mission field.

Mention must also be made of a vigorous new movement of lay apostles to the missions. In Africa, in Asia, in Latin America, young laymen and laywomen are laboring on the frontiers of the

Church. According to a recent report there are now twenty-one lay mission groups with some two thousand members working in seventy-five mission countries throughout the world. Some, like the Grail Movement and the Auxiliaires Féminines Internationales, are composed exclusively of women, while others like the Collegio Universitato Aspiranti Medici Missionari are made up of lay men. The society known as Ad Lucem of Paris has sent three hundred professional workers overseas; they include men, women and married couples. The work of some of these groups is entirely in the medical field; others exercise a wide variety of professions and skills—education, social work, journalism, agriculture, and the arts. The Medical Mission Institute of Wurzburg was established thirty years ago, while the Canadian "Groupe Ricci," founded in 1952, is still preparing to send its first members overseas.

Mission Organization

More than thirty million Roman Catholics live in the vast areas of mission territory under the jurisdiction of the Sacred Congregation of the Propagation of the Faith.[1] This territory comprises almost all of Asia, Africa, Australia, New Zealand and Oceania, with the exception of the greater part of the Philippine Islands, as well as certain regions of Europe and America. Seventy-seven archdioceses, nearly 300 dioceses and more than 300 missionary districts depend on the Congregation of the Propaganda. Under its direction the Church in mission countries is divided into territorial circumscriptions of dioceses or quasi-dioceses according to the greater or lesser development of Christianity in the area. Dioceses under the ordinary hierarchy have existed for some time in India, Japan, China and Australia, and more recently in several parts of Africa. In many areas these dioceses co-exist with quasi-dioceses. As elsewhere in the organization of the Church, dioceses are grouped into ecclesiastical provinces, formed of an archiepiscopal see and suffragan dioceses, to which certain vicariates and apostolic prefectures in the vicinity are united in order better to coordinate the mission work in a large zone.

Apostolic prefectures and apostolic vicariates come under the heading of quasi-dioceses as do autonomous missions "*sui juris*." The autonomous missions exist in the least developed areas. When after some years of painstaking labor the first rudimentary or-

[1] See Ch. VII, "The Roman Congregations," pp. 108–13.

ganization is formed, the number of Catholics is judged sufficient, and chapels and churches have been built, when charitable works and Catholic Action have been begun, the autonomous mission is erected into an apostolic prefecture. The apostolic prefecture continues to multiply its mission stations and to prepare the division of its territory into quasi-parishes. When vocations to the ecclesiastical and religious life begin to appear, a minor seminary is opened, as well as schools, hospitals and other institutions. After sufficient progress has been made, the apostolic prefecture becomes an apostolic vicariate, the last stage of development before the territory becomes a diocese. It should be added, however, that the above criteria are not absolute and that the passage from one form of mission organization to the other is left to the judgment of the Propaganda which may make exceptions in view of the situation prevailing in the territory or among missionaries working in that field.

In our day the missionary work of the Church is faced with new and difficult problems in various parts of the world. The first challenge comes, of course, from Communism. It was a tragic historic coincidence that just at the period when many colonial peoples attained their independence, a powerful ideology emerged in the East and exploited resentment, distrust and hatred for its own aims. Even where Communism has not taken over, local Communist propaganda has painted the missionary as a tool of foreign powers, and missionaries, Catholic and non-Catholic alike, have in many places been caught up in this situation. Despite personal self-sacrifice and years of labor, they have been identified with the colonialism of their own country, and in numerous instances they have been expelled if they have not met an even worse fate. With the rising tide of nationalism, ironically sown by the missionaries themselves when they carried ideas of self-respect, independence and the vision of a better life to the people under their care, has come the revival of other religions. Islam especially is on the march, and in parts of Africa, for example, is making converts on the scale that Christianity finds hard to match. A third source of trouble for the Western missionary is the rising color consciousness of Asians and Africans, and as time runs out the wisdom of the establishment of the Church's native hierarchy has been demonstrated and remains as her main hope for the future. The following brief survey will show some aspects of the

enormous task which confronts Catholic missionary endeavor in various parts of the globe.[2]

Asia

Asia, which occupies almost one-third of the land area of the globe, is inhabited by over one and a quarter billion souls. How vast is the work confronted by Catholic missionaries in India may be judged by the fact that this country—with a population of over 381 million—has only five and a half million Catholics or 1.3% of the total population. Of these 85% are Hindu, and the remainder Moslems, Jains, Sikhs, Parsees and 1% of Protestant Christians. For long the greatest obstacle to the conversion of India was the caste system; although the lower castes or the outcasts were sometimes converted, the higher castes very rarely were. Since the new constitution has abolished the age-old stigma against the "untouchables," the Christians have gained in prestige. But as an obstacle to the apostolate the caste system has been replaced by an anti-Western attitude which has marked the new independent status of the nation. The pressure upon Goa, an Indo-Portuguese Christian community, to join the Indian Union, poses not only political problems but those that are deeply religious. In general the government of India has restricted the admission of new missionaries from the nations to those able to contribute to the material development of the country and for whom no Indian substitute can be found. Actually it is very difficult for new missionaries to obtain visas, and similar restrictions are being adopted in Burma and Indonesia. Still the native church is strongly entrenched, and its clergy is presided over by an Indian, His Eminence Cardinal Gracias of Bombay; of the 63 bishops and archbishops in India over two-thirds are natives of the country, whereas the priests are equally divided between Indians and foreigners.

Pakistan was divided from India in 1945 on the basis of the

[2] World conditions make difficult the obtaining of reliable statistics on mission areas, and since 1950 with the publication of *Le Missioni Cattoliche* by the Fides Agency no full report has been published in Rome. The more recent statistics regarding Catholic populations and percentages and total populations of countries, given in the following pages, are based on *CSMC World Mission Map, 1957* published by the Catholic Students Mission Crusade, U.S.A., National Center, Cincinnati, Ohio. Other information has been taken from the *Annuario Pontificio, 1957* and *Perspectives sur le Monde* by Abbé Adrien Bouffard, published in 1957 by l'Union Missionaire du Clergé, Quebec, Canada.

Islamic faith of the majority of its population. About 86% are Moslems, and there are 500,000 Christians of whom 268,322 are Catholic. They are served by 324 priests and 782 religious, men and women, who have 377 schools with a student body of 63,462.

Burma and Thailand are Buddhist countries. Pure Buddhists, however are rare. In general less closed to the Faith than Hindus or Mohammedans, conversions among them are not easy and political conditions make it more difficult for missionaries to reach them than ever before. The priests of the Foreign Missions of Paris are chief among those congregations working in Burma; there are also Columban Fathers, members of the Foreign Missions of Milan, missionaries of La Salette, Salesians and some secular clergy —231 priests in all for a Catholic population of around 170,000. In Thailand there are 216 priests and a Catholic population of 100,000.

Indo-China at present consists of three "associated States": Vietnam, Laos and Cambodia. Following the Geneva agreement of July 1954, Vietnam (consisting of the former states of Tonkin, Annam and Cochin China) was practically divided into two, and North Vietnam was turned over to the Communists. As we know, the Geneva agreement permitted the Vietnamese to live in the home of their choice and a period of about a year was agreed upon for such resettlements as the people wished to make. To the surprise of the whole world, 800,000 persons, of whom about 80% were Catholic, left the "liberated" North to live in exile in the South. This was such a "loss of face" for the Communist regime that it reacted by causing all kinds of vexations and even violence without, however, stopping the flight from its territory. At Saigon, in the South, this tremendous throng without food, without resources, without homes, without land, without work, created a formidable problem which has not as yet been completely solved.

The "Resettlement Committee" which the government confided to the direction of the Catholic Bishop Pham Ngoc Chi, has done marvelous work and has given courage to these uprooted people. The refugees immediately began to convert the jungle into ricefields and to build new villages. Whole parishes were transplanted from the north to the south and in these new settlements the first building to be constructed was always the church, usually a bamboo replica of the one the people had been forced to abandon in the north.

This Catholic exodus has so upset things that it is impossible to give accurate religious statistics for Vietnam. The following are approximate: North of the 17th parallel, the Communist territory now has about 11 million inhabitants while South Vietnam has over 13. Prior to the Geneva agreement the ten missions of the north had 1,100,000 Catholics while the five in the south had only 370,000. Now after the exodus, South Vietnam has more than a million Catholics while the Catholic population of North Vietnam is reduced to around 617,000.

Laos and Cambodia, the other two Indo-Chinese States, are constitutional monarchies, since 1953 accorded full independence and sovereignty within the French Union. In 1957 the Catholics in Laos numbered around 11,000 or .8% of the total population and in Cambodia there are 47,594 Catholics or 1.1% of the whole. For the Catholics in these two countries there are only 103 priests, native and foreign.

It was around the year 1920 that the Marxist-Leninist ideology was first introduced into China by Russian agents and in the space of thirty years it succeeded in subjugating a half billion of men in a country torn by internal struggles and by invasion from Japan. The end of hostilities against Japan and the Russian occupation of Manchuria and North Korea enabled the Communist chiefs to carry on their revolutionary aims with the aid of Russian technicians, vast stores of abandoned Japanese armament and a well-trained army of two million soldiers. After a new civil war and the fall of Mukden, the People's Chinese Republic was proclaimed in 1949.

Following the Second World War, China counted around four millions of Catholics and in 1949 had 20 archdioceses, 85 dioceses and 39 apostolic prefectures. There were 27 Chinese bishops, and foreign missionaries were to the number of 3,080 in addition to 2,557 native priests. The ordinary hierarchy had been set up in China since 1946 and every effort was being made to the end that it might one day become completely Chinese, while the missionaries did all in their power to respect the cultural, artistic and moral traditions of a great people. This task was confided to numerous schools of every kind which flourished in China under the egis of the missionaries and the local clergy and especially in the three great Catholic Universities of Shanghai, Peking and Tientsien serving students of all faiths.

Wherever they had gained control the attitude of the Communists toward the Christian missions was always openly hostile, and between 1928 and 1934 the sovietized government of Hankow had burned churches, confiscated schools and charitable institutions and subjected the missionaries to constant vexations where there were not assassinations or kidnappings with requirements of enormous ransoms. The Catholics were also persecuted between 1936 and 1945 in the independent State of Yunan. However, the real struggle may be dated from the end of the war against the Japanese.

This struggle was characterized by methods placed in the hands of the Communists by the situation in a country where the awakening of national feeling offered them effective weapons for stirring up sentiment against the Church as "foreign," and for propaganda that confused the reaction abroad. The Government, professing to respect the religious liberty embodied in its constitution, stated that the measures it undertook were made necessary by the "spontaneous" reaction of the national conscience against Western imperialism disguised beneath the veil of religious propaganda. An attempt was then made to divide Catholicism. Once the foreign missionaries were expelled and the Chinese were left to themselves, preparations were made to set up an independent Catholic Church in opposition to the Chinese Church that remained faithful to Rome.

When, in 1954, the "Movement of the Three Autonomies," as the attempt to establish a national church was called, was condemned by Pius XII in his encyclical *Ad Sinarum gentes*, a new campaign of threats, arrests, condemnations and expulsions took place and many Chinese bishops were arrested and imprisoned. The national church gained few followers and a strong opposition was put up to these measures by the Catholics themselves, but little by little they were deprived of everything. All Catholic charitable works were destroyed; hundreds of schools at every level were confiscated; with one exception all the seminaries were closed. This was done without the passage of a single legislative bill, merely as the result of local administrative decisions and police operations supposedly carried on in the name of the people.

At the end of 1955 almost all the foreign bishops and priests had been either imprisoned or expelled and of the 5,000 missionaries in China in 1945—bishops, priests, sisters and brothers—in

October, 1955, only 35 remained: 2 bishops, 18 priests and 15 sisters. More than a hundred Chinese bishops and priests had died in prison, many more were incarcerated, others condemned to forced labor, and the few still at liberty were under constant surveillance. In the country districts the churches had been quietly and silently closed, but in a few large cities it was still possible for the faithful to assist at Mass.

Since that time the Church has been driven further underground and it is impossible to judge its status at present, but it appears that some three million faithful in China, under the guidance of 25 Chinese bishops, have remained heroically steadfast. The clergy live here and there, working at whatever trade they can, say Mass for their scattered flock and administer the sacraments.

In the British Crown Colony of Hong Kong where the population increased after the war and the advance of Communism on the mainland from a half million to two millions and a half, 80,000 Catholics are enjoying complete freedom and their schools are government aided. Missionaries expelled from China are devoting themselves more and more to the apostolate in the refugee camps of Hong Kong, and making preparations in the hope of a return to the Chinese mainland.

Formosa in 1950 counted scarcely 13,000 Catholics; there are now some 80,000, due to the influx of the Chinese Nationalists and to an extraordinary convert movement among the aborigines in Kaoshiung where the Dominican Fathers are in charge of missionary work, in Hwalien under the Paris Foreign Mission Society, and in Taichung under the Maryknoll Fathers.

Almost all missionary effort has ceased in Tibet, the stronghold of the Buddhist Lamas, today under Red Army control; in Sinkiang, or Chinese Turkestan, also Communist-controlled since 1949; in the People's Republic of Mongolia; and in Manchuria—seized by Japan in 1932 and returned to China in 1945 to share the religious fate of that country. On the eastern side of Manchuria is the Yalu River, and from this point we reach Korea, the land of many trials.

In Korea, Catholicism made considerable progress between the two world wars, and before the entrance of Japan into the conflict in 1941, 615 Catholic missionaries were working in Korea. When hostilities broke out after Pearl Harbor a number of Ameri-

can Maryknoll missioners were repatriated, the Irish priest of St. Columban and the Canadian Franciscans interned, and the French clergy placed under police surveillance. During the war 70% of the remaining clergy were mobilized for obligatory labor and 30 seminarians and a few priests were drafted as soldiers into the army. At the end of the war there were 182,000 Catholics in Korea with 39 foreign priests and 160 Koreans.

As the result of the division of Korea into two zones at the Conference of Yalta, the political and ideological sovietization of the North was at once begun under the supervision of the Russian occupying authorities, and then carried on by the Communist North Koreans themselves. So complete were the measures taken that when North Korea invaded the South in June 1950, every priest residing north of the 38th parallel had been imprisoned or killed. The fifteen months of war that followed devastated the country, and with the flux and reflux of the Communist armies into South Korea the Church had much to suffer there as well. Arriving in Seoul, the Communists occupied all the churches and schools and the cathedral was turned into a barracks; the apostolic delegate, Bishop Patrick Byrne of Maryknoll, was arrested and dragged north to prison where he died. Little can be known of the present conditions of the 40,000 Catholics in North Korea, but since the South has regained its freedom as the result of UN and American intervention and the brave fight of the South Koreans themselves, a great convert movement has taken place, which threatens to slow up only because there are not enough missionaries. There are at present more than 214,274 Catholics in South Korea in a total population of around 22 million, and 22,000 catechumens are under instruction in preparation for baptism. Among the converts are a former vice president, Mr. Paul Kim, and a son of the last king, Prince Lee.

In Japan Christianity has never regained the position it occupied over three hundred years ago, when in 1600, after fifty years of labor, the mission founded by St. Francis Xavier counted more than three hundred thousand converts. All but a handful of these were wiped out in a fierce persecution and no missionaries were able to re-enter the country until the second half of the nineteenth century. The chief obstacles encountered in their work were the materialistic civilization imported from the Occident and readily adopted by the Japanese, and the cult of the State under Shinto—

in reality a national religion with the Emperor at its head. However, progress was made and a Japanese bishop was consecrated by Pope Pius XI in 1927, and in 1938 Peter Tatsua Doi became archbishop of Tokyo and head of the Church in Japan. The Holy See permitted Catholics to take part in the Shinto ritual as a patriotic exercise; Japan exchanged diplomatic representatives with the Vatican, and before World War II, 2,000 converts were entering the Church annually.

The attack on Pearl Harbor in December, 1941, brought Japan into the war and ended in her defeat and unconditional surrender —after Hiroshima and Nagasaki had been destroyed by the first atomic bombs. During the Allied occupation, under General MacArthur, Japan received economic and political guidance. Its new constitution, adopted in 1947, was based on the political institutions of the Western democracies; Shinto was dis-established as the State religion, and the Emperor renounced his claim to divinity.

During the war, Catholics had been persecuted and foreign missionaries expelled or interned, but they were welcomed back under the Allied occupation. Since this time the Church has flourished, and Catholics number roughly 230,000 in a population of 90,000,000. Among the American missionaries (and there are those of other nationalities) at present working there under the direction of the Japanese bishops are Jesuits, Maryknollers, Franciscans, Columbans, Divine Word Missionaries, Passionists, Christian Brothers and the women Religious of the Sacred Heart. There are some 245 Catholic schools on every level with a body of 65,000 students.

Oceania

The nearly 3,000 islands which make up the former Dutch colonies of Indonesia with their population of more than 80 million were occupied by the Japanese during World War II and then by the Allies. Since then they have gained their independence from Holland and, with the exception of New Guinea, have been recognized since 1950 as the Republic of Indonesia, linked to the Netherlands only through a loose union under the Dutch crown. The population of these islands, peopled by the Malay race coming from Asia and practicing since the thirteenth century a degenerate form of Mohammedanism, is 80% Moslem; the balance are Hindus, Christians, Buddhists and over one million animists.

The nineteen Catholic missions in the whole territory (according to the 1950 Propaganda report) contained in that year nearly 800,000 faithful and 32,000 catechumens served by a native bishop; over 600 priests; over 400 brothers (of whom 80 were native), and more than 1,600 women religious (of whom around 350 were native). The number of Catholics has since grown to over a million; their groups are strongest in the Lesser Sundras (Bali, Flores and parts of Timor).

Prior to World War II, some sixteen communities of priests with an equal number of communities of sisters were at work in the Philippine Islands. These included the missionaries of Maryknoll and Mill Hill, the Fathers of Scheut and of the Divine Word. In Manila, Santo Tomas, the oldest university under the American flag, was directed by the Dominican Fathers as was the College of San Juan; Jesuits had the Ateneo College, the Seminary of San José and Manila Observatory; the Vincentians had a diocesan seminary. Nine colleges for women were conducted by sisters, as were a normal school and several academies for girls. Six of the twelve bishops, 900 of the 1,400 priests and half of the 2,000 sisters in the Island were Filipinos. But the war and Japanese occupation worked havoc to these religious bodies, and brought death to many priests including 100 foreign missionaries.

Much reconstruction and rapid growth has taken place since the war ended, and today there are 21 dioceses and archdioceses in the Philippines and four mission territories under the Propaganda. A total of 2,870 priests are working there to whose ranks will soon be added some 700 students in the seminaries; the Philippines have also given refuge to many students from China studying for the priesthood. There are seventeen millions of Catholics there today or 82% of the population. The Aglipay schismatics number some 1,500,000 and the Protestants 444,000. Besides these there are 791,800 or more Musulmans and a million or so savages in the mountains of Luzon and Mindanao (animists and generally barbarians).

The Caroline and Marshall Islands, formerly on the route between America and the Philippines, are served today by the American Jesuits. In the other Islands of the Pacific, French missionaries are in the majority—the Picpus Fathers have vicariates in Tahiti and the Marquesas Islands with the prefecture of Cook. The Marist Fathers, coming in 1832, have today seven vicariates: Navi-

gator, Fiji, New Caledonia, New Hebrides, North and South Solomon, Wallis and Fortuna, with Maori missions in New Zealand. The largest missions for the Papuans are in New Guinea. Some of these islanders are pacific, others little touched by civilization, but they are not inaccessible to the Gospel, and the Catholic missionaries have gained great influence with them.

Although the Church is well organized in Australia and New Zealand, these countries still remain on the rolls of the Propaganda. There is considerable mission work to be done among the natives. The 140,000 Maoris in New Zealand are a fine race, the Catholic missions to them under the care of the Fathers of Mill Hill. The Australian aborigines are scattered among the desert parts of the Continent in the north and northwest. There are some 75,000 of them, but the apostolate among them has yielded scant results. The Abbey of New Nursia, founded in 1867, by the Benedictine, counts seventeen parishes and some 2,155 souls.

In the islands of the Indian Ocean the most important mission is Madagascar where the Jesuits, the Holy Ghost Fathers and the Canadian Fathers of Salette have accomplished much in recent years. A native clergy has been formed. The Seychelles Island, in the diocese of Port Victoria, an English colony, is almost entirely Catholic; 33,953 faithful among 37,116 inhabitants. There the Swiss Capuchins minister to the spiritual needs of a mixed population of blacks, yellows and whites from every country. The Mauritius and Reunion Islands are under the care of the Holy Ghost Fathers by whom missions are established in these places for Malagash, Hindu and African immigrants.

In the Hawaiian Islands there are today some 155,000 Catholics for whom to provide. The archipelago was discovered in 1778, and Catholicism was introduced in 1819, when a naval chaplain baptized two of the principal personages among the natives. The heroic work of Father Damian among the lepers is one of the finest pages in the annals of mission history. The Picpus Fathers who pioneered there are now joined by Maryknoll, Marist and Sulpician priests and seven communities of Sisters.

Africa

It is in Africa with its over 218,000,000 souls that Catholicism has made its greatest mission expansion in the last fifty years. When Catholic missionary work there was taken up in earnest in

the nineteenth century, Islamism and fetichism reigned; Islamism established in the north and northeast among the populations of the white race (Arabs, Berbers); fetichism in the south among the Negro races (tribes of the Sudan, Kafirs, Bantus, etc.) while on the frontiers of these peoples and religions, there were infiltrations more or less considerable of fetichism among the Musulmans, and especially of Islamism among the blacks.

These general conditions still obtain, but most African territories have in recent years gone through a social, economic and political revolution that has changed their courses in various ways and continues to change them. Not only have Christian missionaries made headway, but atheistic materialism is spreading and making use of racial differences to sow discord and cause trouble. While it is true that in most of Africa there are no organized Communist parties, the influence of Communism is being felt as the result of the activities of individuals, for the most part students who have been overseas. The rapid spread of Islamism is also causing concern. It is said that for every convert to Christianity, Islam makes ten; its attraction lies in the simplicity of its demands, combined with its prestige as a world religion, and also in the fact that it is a social system as well as a religion—a system that gives its followers a feeling of equality with believers in other parts of the continent.

At present there are in rough figures about 85 million Moslem Africans, and 84 million pagans and animists, as contrasted with 38 million Christians. Of these some 9 million are Protestant, 8 million Eastern Orthodox (mainly in Ethiopia and Egypt) and 21 million Roman Catholics. The Protestants are most active below the Sahara with some 4,500 missionaries in this part of the continent.

The greatest numbers of converts to Catholicism have been made in the Belgian Congo, Urandi and Ruanda, as well as in Central Africa and Uganda. In these countries even in the remote bush the travelers will find on lonely roads Catholic schools, hospitals, mission centers and shrines. In Urandi, Catholics constitute 49% of the total population, and here the Pope has been forced to ask the missionaries to slow up baptisms in order not to repeat the dilemma of the priestless areas in Latin America and the Philippines.

Indeed, the chief problem confronting the Catholic Church in

Africa is the insufficient number of priests who must not only teach the truths of the Faith but place before the Africans the ideal of a Christian social order to guide them in the midst of the present ferment in economic and political development. In proportion to the rapidly growing number of Catholics the number of priests is, in fact, declining. It will suffice to note that in Asia, in one year (1954), parallel with an increase of 240,000 Catholics there was an increase of 677 priests while in Africa the Catholic increase of 831,000 in the same period of time was accompanied by an increase of only 488 priests. At the present more than 10,000 priests are laboring in Africa, aided by 21,000 religious, sisters and brothers. Of the priests about one in ten is native, and the religious one in four. An important addition to these is the army of some 70,000 native catechists without whose aid the task of the missionaries would be difficult if not impossible.

The generosity of missionaries from other lands in offering themselves for the African missions will decide the future of the Church on this continent, and an encyclical of Pius XII on the Church in Africa (Easter, 1956) calls urgently for the immediate cooperation of Catholics throughout the world and for prayer, vocations and material assistance from hierarchy, clergy and laity everywhere.

Europe and America

In addition to the areas indicated above we must not forget that there are still in Europe a few countries, in addition to the Balkans, which are regarded as mission territories. Still under the jurisdiction of the Congregation of the Propaganda are Denmark, Norway, Sweden, Finland and Gibraltar. There are also many parts of South and Central America and of North America where mission work is carried on, among Indians, Negroes and Eskimos.

The establishment of dioceses practically everywhere in the United States has not put an end to pioneer work among the Indians and Negroes within the country and the natives of its dependencies. The Church is still facing missionary conditions in the south and west. Only a small proportion of the more than fifteen million Negroes in this country belong to the Catholic Church—less than 550,000—while of the present Indian population of around 345,000, approximately 117,000 are Catholic. Among the organizations for the support of these missions are the Society

for the Propagation of the Faith, the Holy Childhood Association, as well as the following specifically American organizations: Catholic Church Extension Society, the Commission for Catholic Missions among the Indians and Negroes, the Bureau of Catholic Indian Missions, the Marquette League for Catholic Indian Missions. The American Board of Catholic Missions and the Tekakwitha Catholic Indian Missionary Conference are also concerned with Indian affairs. No survey of mission work among Indians and Negroes is complete without mention of the work of Mother Katherine Drexel who, in 1889, founded the Congregation of the Blessed Sacrament, an order of Sisters for mission work among these races.

At present more than 700 priests are working among the Negroes, over 1,800 nuns and 600 lay teachers. Most of these are located in the Southern States where more than ten million Negroes live. Outside the South, the Negro populations are widely scattered and are steadily increasing. There are 323 Catholic schools for Negroes, an increase of 50% over twenty years ago, and these are educating some 80,000 pupils.

The Indian mission centers count a total of 408 churches and chapels. The workers among them consist of about two hundred priests, and some 700 Sisters, brothers and lay teachers. Around 57 mission schools are attended by over 8,000 children and some thirty government schools are visited by priests.

In Alaska, Roman Catholics at present number over 22,000, of whom about 4,000 are natives. This vast territory of 1500 miles from east to west and five hundred miles from north to south is at present cared for by American Jesuits, aided by four communities of American sisters.

Canada and Newfoundland are today 43% Catholic in population, but a vast expanse to the north is still mission land. Canada has a population of over 165,000 Indians and Eskimos chiefly under the care of the Oblates of Mary Immaculate.

In Latin America, colonized from Spain and Portugal, the majority of the inhabitants are at least Catholic in their traditions, but anti-clericalism, Masonry and Protestantism have made inroads in many countries and in others spiritism, occultism and superstition are far from dead. There are threats from Communism in Bolivia, Brazil, Cuba and Mexico. Everywhere are remote and sparsely settled territories where Indians and peons must be given

missionary care. Even in established dioceses there is so severe a shortage of clergy for a rapidly expanding population, that they are missionary in the sense that they must count on foreign lands for their personnel and sustenance.

In fact the shortage of clergy in Latin America is one of the most pressing problems facing the Church today. For 153 millions of baptized Catholics, or 91% of the total population, there are but 34,000 priests, or one for each 4,500 souls. In such countries as Guatemala and Santo Domingo there is one priest for each 13,000; while in still others, such as Haiti, Cuba, Salvador, Porto Rico, the proportion is one priest for each 5,000 Catholics. It is estimated that at least 40,000 more priests are urgently needed for this part of the world.

Only a few highlights have been mentioned, but from the foregoing we may see that the Church is faced by missionary problems as urgent today as they were nineteen hundred years ago. It is confronted by the fact that there are more than two billion men who do not know the Catholic faith, and that even to occupy in the twenty-first century the same numerical place that they hold today, Catholics must double their numbers. Despite all that the many years of missionary labors have accomplished, the Church must face its losses to Communism and materialism, not only in pagan lands but in countries formerly regarded as Catholic. One hundred and sixty-six of the diocesan and ecclesiastical divisions under the jurisdiction of the Congregation of the Propaganda are today under Communist control. In addition Protestants of every denomination are more active than ever before in many corners of the world, their zeal and dedication setting a high standard of missionary action. In Africa and Asia the shadow of Mohammedanism becomes longer day by day.

The Church must take into account, too, a growing syncretism, namely the concept, even among spiritual-minded men, that there is a universal religion which will transcend particular religions. While recognizing that there is a part of truth in such great religions as Judaism, Buddhism and Mohammedism, and that the philosophy, art and liturgy of Christianity have been greatly enriched by contact with these worlds, the Church denies the truth of syncretism and regards itself as bound to teach that Catholicism is the only true religion of all men. Despite every loss, every block,

placed in the way of the missionary enterprise, the Church will continue to disregard all barriers and to make every sacrifice for a cause which it regards as based on Christ's direct command: "Go, therefore, teach all nations."

CATHOLIC CHURCHES OF THE EASTERN RITES

NAME OF RITE AND GROUPS UNDER EACH	CHIEF LOCATIONS	LITURGICAL LANGUAGES	DISSIDENT CHURCH OF WHICH A FORMER PART
1. Antiochene or West Syrian			
Syrians	Syria, Iraq	Syriac, Arabic	Jacobite (Monophysite)
Maronites	Lebanon, Iraq, Syria	Syriac, Arabic	No dissident counterpart
Malankarese	Malabar, India	Syriac, Malayalam	Indian Jacobite
2. Alexandrian or Coptic			
Copts	Egypt	Coptic, Arabic	Monophysite
Ethiopians	Ethiopia, Eritrea	Ge'ez	Monophysite
3. Byzantine			
Greeks	Greece, Turkey	Greek	Eastern Orthodox
Italo-Greeks	Italy, Sicily	Greek	Eastern Orthodox
Melkites	Syria, Lebanon, Egypt	Arabic	Eastern Orthodox
Ruthenians	Galicia, Subcarpathia, U.S.A., Canada, England	Old Slavonic	Eastern Orthodox
Bulgarians	Bulgaria	Old Slavonic	Eastern Orthodox
Romanians	Romania	Romanian, Slavonic	
Hungarian-"Greeks"	Hungary	Hungarian, Slavonic	Eastern Orthodox
Russians	Scattered (exarchate in Harbin, Manchuria)	Old Slavonic	Eastern Orthodox
Yugoslavs	Yugoslavia	Old Slavonic	Eastern Orthodox
4. Chaldean or East Syrian			
Chaldeans	Iraq, Iran, Syria, Lebanon, Egypt	Syriac	Nestorian
Malabarese	Malabar Coast, Cochin, Travancore	Syriac	Nestorian
5. Armenian	Syria, Iran, Turkey, Egypt, France, Brazil	Armenian	Gregorian Armenian

15 THE EASTERN CHURCHES

PREEMINENTLY DIFFICULT among the greater problems faced by the Catholic Church is the separation which has existed since the later middle ages between it and the great mass of Christians of the Eastern Orthodox Church. Were it not for the small minority of Christians of various Eastern rites who acknowledge the Pope of Rome as Supreme Pontiff as well as Western Patriarch, the Catholic Church's claim to universality would appear to be materially compromised. (Especially is this true today in view of the fact that since this book was first written two-thirds of the nine million Eastern Catholics have, in nations under Communist control, been forcibly aggregated to the dissident Orthodox churches under State domination in the countries concerned.) There is nothing whatever anamolous about these tiny groups of Eastern Catholics among the four hundred and eighty or so million Catholics of the Western Church; historically the Church is a product of the East as much as, perhaps more than, of the West, and the existence of these groups preserves the material proof of the universality of the Catholic Church and powerfully supports the fact that the primacy of Peter is far more than simply a patriarchal right over one part of the Church.

These Eastern Catholics (sometimes called "Uniates," a name given them by their opponents) are most conveniently divided according to the rites of worship which they use, in every case except one corresponding to that used by one of the dissident Eastern Churches; in Catholic faith and morals and in conscious communion with Rome they are one. These Catholics then, di-

vided into five general groups according to the rites which they follow, are: 1) of the Antiochene or West Syrian rite, followed by Syrians, Maronites and Malankarese; 2) of the Alexandrian rite, followed by Copts and Ethiopians; 3) of the Byzantine or Constantinopolitan rite, followed by Albanians, Bulgarians, Greeks, Italo-Greek or Italo-Albanians, Yugoslavs, Melkites, Romanians, Russians, a few Hungarians, and the Ruthenians, i.e., Ukrainians of Galicia, Rusins of Subcarpathia, and others scattered throughout the world; 4) of the Chaldean or East Syrian rite, followed by the Chaldeans and Malabarese; 5) of the Armenian rite.

All these Catholics differ from those of the Western Church in their customs, discipline and liturgy—principally in the various forms and languages in which they celebrate the Mass. In contrast to the practically universal use of Latin by the Western Church, Eastern rites are carried out in various languages, some dead (as Coptic and Ge'ez), some in older forms of languages still spoken (as Armenian), others in the vernacular (as Romanian and Arabic). Among the principal customs remarked among them and not common to the Western Church are: the permissibility of marriage of priests *before* ordination (about half of the secular clergy are married); Communion in both forms (bread and wine); the conferring of Confirmation by the priest immediately after Baptism, which is by immersion; the use of leavened altar bread.

These rites and customs are of equal authenticity and dignity with those of the West, and the Catholics who use them are descendants of the flocks of the great Fathers of the Church, of St. Athanasius, of the Cyrils and the Gregories, of St. John Chrysostom, of St. Ephraem, none of whom celebrated the Roman Mass or prayed in Latin. "They are as fully and completely Catholics as those of the West. They keep their own liturgies, canon law and customs not by concession but by right, as Latins hold theirs. . . . in faith, morals and obedience to the Holy See there is no difference, nor are they 'half-way houses' between the Latin and dissident Eastern Churches." As Pope Benedict XV further declared: "The Church of Christ is neither Latin nor Greek, nor Slavonic, but Catholic, and all her children are equal in her sight."

In order to gain a general idea of the present composition of Catholic churches of Eastern rite, we must examine briefly the main facts of the whole problem of the Christian East. For, with the exception of the Byzantine Greeks in Italy and the Maronites,

each Catholic Eastern Church has been formed by some members from one or another of the dissident Churches returning to Rome; their organization is comparatively late, dating in most cases from the sixteenth and seventeenth centuries. (Catholics in Asia or Africa converted from paganism by Western missionaries are not considered here, belonging as they mostly do to the Latin rite.) Moreover, these Churches are not organized in one body, but according to the liturgical rite of the corresponding dissident Church and to other considerations.

Without exception, the *separated* or *dissident* Churches of the East were once parts of the One Church, in communion with the center of unity at Rome. Separated at various times by schism or heresy, they continue to profess the Catholic faith almost in its entirety. Although they deny the authority of the Holy See, and sometimes profess other errors, they all teach the Real Presence, the Eucharistic Sacrifice (the Mass), confession, veneration of our Lady and the other saints, prayers for the dead, and other doctrines and practices that are usually regarded as distinctively and especially Catholic. Their canon law is essentially the same as that of the Eastern Catholics, and their liturgies and rites are recognized and respected by Rome as deriving from the earliest days of Christianity. All (with the doubtful exception of the Copts and Ethiopians) have valid orders and sacraments, and Catholics may resort to these in the exceptional circumstances laid down in canon law and in special provisions of the Holy See. In their relation to the Church of Rome the Orthodox and other dissident Easterners are not, as is often assumed, on a common footing with the Protestant Churches which have broken away from the Western patriarchate. They have, on the contrary, maintained organic continuity with Churches that once were in communion with Rome, and they "represent the authentic Catholic Christianity of the East of the first ten centuries, modified by the history of the subsequent ages during which they have been separated from, and in varying measures opposed to, the theological developments and religious life of the Catholic Church." [1]

How did these divisions come about? First, there were two great schisms having their origins in the Christological contro-

[1] Donald Attwater, *Christian Churches of the East* (Milwaukee, 1948), vol. II, p. 2. In this and its accompanying volume (1947) all these matters are dealt with at greater length.

versies of the fifth century. Nestorianism (which taught rightly that there were two natures in Christ, but wrongly that there were two distinct persons as well, the human and the divine) was condemned at the Council of Ephesus in 431, and gave rise to the Nestorian Church (and so, it is claimed, to the original Malabar Christians, although the present Malabar Catholics deny that their ancestors were ever Nestorian). The second heresy, Monophysitism (teaching the opposite error, that Christ has but one nature and that divine), was condemned by the Council of Chalcedon in 451, but was adhered to by the Egyptians (Copts), the Ethiopians, the Jacobite[2] Syrians and the Armenians.

However the main body of the Eastern Christians remained for six centuries and more after the Council of Chalcedon in communion with Rome, orthodox Christianity then having five principal sees: those of the Patriarch and Pope of Rome in the West and the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. But during these centuries there were disagreements between Rome and the leading Eastern see, Constantinople, that were sometimes very serious, especially in the time of the patriarch Photius (ninth century). A crisis was reached in 1054, when the legates of Pope St. Leo IX excommunicated the patriarch Cerularius; and in 1204 the enormities of the Fourth Crusade finally alienated the East completely.

The clergy and people of the patriarchate of Constantinople were not and have never been excommunicated by the Holy See. They, themselves, separated from Rome and their example was followed by the other Eastern patriarchates, thus forming what is known as the Orthodox Eastern Church which is by far the largest and most important of the non-Catholic Eastern Churches. The division of Christians in the East from those in the West was thus complete, and although they were reunited for two brief periods—once at the Council of Lyons in 1774 and again at Florence in 1439—the union was ephemeral. In both cases it was brought about largely through political considerations and was not really wanted by most of the Easterners, while most Catholics of the West were not interested.

[2] So called after the monk Jacob Baradai, who established in the sixth century a Syrian hierarchy of bishops and priests independent of the sees of Rome and Byzantium.

Nevertheless, several attempts were made by various groups of Easterners to reestablish relations with the Holy See, and beginning in the sixteenth century some sizable bodies returned to their allegiance to Rome. Although these Catholics of the Eastern rites are usually greatly inferior in numbers to their dissident counterparts, yet they form, as had been said, a very important part of the Catholic economy, their position showing the conditions on which reunion between the Christianity of the East and West is possible. Their state has fluctuated considerably, for, like all Christians of the East, they follow and are submissive to their ecclesiastical leaders to a degree that is scarcely possible in the West. Consequently, if Eastern bishops secede from Rome or fall into heresy, they generally carry the people with them. Moreover, national conditions in many countries, especially since the rise of Communism, have led to the decimation and wide dispersal of Catholics of the Eastern rites, and great changes in the status of their bishops. Although many points are at present obscure with regard to the churches behind the Iron Curtain, we shall endeavor briefly to describe the Catholics of the Eastern rites as they exist today.

1. Catholics of the Antiochene or West Syrian Rite

The West Syrian rite is based upon the primitive liturgy of the church of Antioch with modifications made throughout the ages. After having at first used the Greek language, at least in those cities which had been completely hellenized, it adopted the Syrian language of the people. Syriac, with the western pronunciation and characters, is still used today in celebrating Mass, for the recitation of the Office and the administration of the sacraments, but some Arabic has been widely introduced in Syria.

The first division of this rite, the Church commonly called the *Catholic Syrian*, is an offshoot of the dissident Jacobite (Monophysite) Church, of which a group at Aleppo returned to unity with Rome in 1656. They met with long persecution and failure, but in 1783 the archbishop of Aleppo, Michael Jarweh, was confirmed by Rome as Syrian patriarch of Antioch.[3] He had much to suffer both from dissidents and Moslems and was forced to take refuge

[3] There are three Catholic patriarchs of Antioch (Melkite, Syrian, Maronite) and two dissident (Orthodox, Jacobite); none of them live at Antioch.

n various places, but at the time of his death, in 1801, the number of Catholics had increased, and the Catholic Syrian Church was reconstituted. Further conversions to Rome of a number of Jacobite bishops, their priests and people, took place in the nineteenth and twentieth centuries. Although this Church suffered much from the Turks during World War I, it now has a patriarchal diocese, and seven other sees and two patriarchal vicariates in the Near East. The Syrian Catholics are about 80,000 in Syria and Iraq; 5,000 in the United States, and 10,000 scattered in other countries (France, Canada, South America, Australia). These Catholic Syrians are not to be confused with the Maronites or with the Catholic Melkites, who also live in Syria, or with the East Syrian (Chaldean) Catholics in Iraq.

The second division of the Catholics of the Antiochene rite are the Maronites, the only Eastern Catholics without any dissident counterpart. Their liturgical languages are Syriac and Arabic. Although the history of the Maronite nation and Church is obscure, they have formed since the Arab conquest a completely organized Church under its own head, now known as the Maronite Patriarch of Antioch. Their name is derived from Bait-Marun, a monastery founded at the shrine of St. Maro, near Homs, Libya. The present canon law of the Maronites was drawn up at the national council held in 1736 at the monastery of Our Lady of the Almond Trees in the Lebanon; they have a patriarchal and nine other sees, and a vicariate.

The Maronite country itself is now part of the republic of Lebanon, where the Maronite population is about 377,000. They are intensely loyal to the Holy See, claiming that throughout their long history they have never wavered in allegiance to Rome. They have a college for their secular clergy in Rome, and there are many Maronite monks and nuns. Married men may receive Holy Orders. It is said that there are 125,000 Maronites in the United States; here they are subject to the local bishops, but the Latin Ordinary must administer Maronite canon law in regard to them. There were some great Maronite scholars, e.g., the Assemani. The three Massabki brothers, all laymen, martyred by the Moslems in 1860, were beatified in 1926 by Pius XI.

The *Malankarese*, or Catholics of the West Syrian rite of Malabar in India (as distinguished from their compatriots the Malabar

Catholics of the Chaldean rite), are an offshoot of the Indian Jacobite dissidents. Their attempts at reunion date back to the eighteenth century, but bore little fruit until 1930 when Mar Ivanios, a bishop of the Malabar Jacobites, led his flock into the Catholic Church. The Holy See set up for these Catholics a hierarchy of one archbishop and one bishop, and they of course retained their proper liturgical rite, whose language is largely Malayalam, the people's spoken tongue; Syriac is but little used. Since that time this group has much increased and in 1956 numbered some 80,000 souls.

2. *Catholics of the Alexandrian or Coptic Rite*

The Coptic rite is particular to Egypt where it first took form. It spread into Ethiopia through missionaries who evangelized that country, but there it adopted another language and other important modifications. The great majority of Copts and Ethiopians are Monophysite dissidents; only small fractions detached from them in recent centuries constitute the present Catholic Churches of Alexandrian rite. These groups are:

The *Catholic Copts* of today, who date from the seventeenth century when Rome sent Capuchins and other Franciscans to labor among them. For a long time these missioners exercised their ministry with little success, and it was not until 1739 that a Coptic bishop was placed at the head of the little Catholic community they had formed. Since then Western missioners and Coptic priests have worked for the same end. The number of Catholic Copts has increased considerably in recent years, and they now number about 70,000 souls, practically all in Egypt, under their Patriarch of Alexandria and three other bishops. Coptic (i.e., Egyptian) is a dead language; all speak Arabic and this vernacular is in increasing use for public worship.

The Catholic Ethiopians form a small minority among the Monophysite Christians of their country. Their rite is derived from the Coptic, as has been said, but it is celebrated in Ge'ez, another dead language, related to the present Amharic. The Ethiopian-rite missal, Divine Office and ordinal have recently been reprinted in Rome, and a new ritual is in preparation. In 1919, Pope Benedict XV founded the Pontifical Ethiopian College in Rome and placed Capuchin Franciscans in charge of it. The Catholic

Ethiopians now number around 60,000 faithful, in two exarchates set up in 1951: one at Addis Ababa in Ethiopia, and the other at Asmara in Eritrea.

3. Catholics of the Byzantine Rite

The Byzantine Catholics, having the ancient rites and customs of Constantinople (Byzantium), correspond to the dissident Orthodox Eastern Church. They are called "Byzantine Catholics" because they are Byzantine (or "Greek") in rite and Catholic in religion; the Orthodox never calling themselves Catholics, except sometimes, with qualifications, in the United States. They represent a number of groups which, with one exception, have returned to Rome from separation, in different countries and at different times. Their common bond, besides union with the Catholic Church and her Supreme Pontiff and all that that implies, is the use of the Byzantine rite and customs, though in different languages and with occasional modifications. They are 1) the Greek Catholics properly so called, in Greece and Turkey, using Greek in the liturgy; 2) the Italo-Greeks in Italy and Sicily, also using Greek; 3) the Melkites in Syria and Egypt, subject to the Melkite Patriarch of Antioch, using Arabic in the liturgy; 4) the Ruthenians of Galicia and Rusins of Subcarpathia (many now scattered throughout Europe and America), who use Old, or Church, Slavonic; 5) the Bulgarian Catholics, also using Slavonic; 6) the Romanian Catholics from Transylvania, using their own language in the liturgy; 7) the Hungarian-"Greek" Catholics using Hungarian; 8) the Russian Catholics, using Old Slavonic; and 9) the Yugoslav Catholics, using the same. There were other minor groups of the Byzantine rite in Georgia, Albania and the Baltic countries, but their numbers were so small as to be negligible, while events since the war have made their fate uncertain. There is a church of the Byzantine rite in Finland with a priest and a few faithful; Finnish is the language of their liturgy.

Byzantine Catholics before World War II totaled over three-quarters of all Catholics of Eastern rites, with three fully organized hierarchies (Melkite, Ukrainian, Romanian). Today there are left one Byzantine patriarch and about twenty-four governing archbishops and bishops in occupation of their sees. Of these, two archbishops and five bishops are in charge of over a million faithful in North America.

No other religious body, including Catholics of the Latin rite, has been so ferociously persecuted as the Byzantine Catholics in the Communist-dominated countries. This fact has historical as well as "ideological" explanations. The Russians always considered Byzantine Catholics as a threat to the dissident Orthodox Churches, fearing that contact between the two might sooner or later effect a union with Rome. The Tsarist regime itself regarded these Byzantine Catholics with strong disfavor. After the Communist rise to power and a long persecution of all religions, the Bolshevist government accorded a certain alleged freedom of activity to the Russian Orthodox Church, but the price of it was total submission to the Kremlin in political matters. Immediately after the end of World War II, the Moscow government started to use the Orthodox hierarchy for its own political aims, sending members of it abroad to carry out "good-will" missions on behalf of the half-enslaved Russian Orthodox Church; these were actually missions on behalf of the Communist government. After the occupation of Romania, Poland, Bulgaria, Czechoslovakia and Hungary, the history of the Orthodox national Churches in those lands was the same as that of the Russian Orthodox Church.

On the other hand the fate of the Eastern Catholics in union with Rome was sealed in view of the aims of Moscow. For these aims it made use of the Orthodox churches. The Byzantine Catholics simply had to disappear, and in fact their visible organization has been wiped out almost everywhere in Communist-controlled countries. The bishops of the Byzantine Catholic Churches in Romania, Yugoslavia, Subcarpathia, Poland, etc. were called upon to unite with the Orthodox. When they refused, the Soviet government maneuvered to organize councils of Byzantines, Catholic and dissident, in which Catholics were represented by a few apostate or intimidated priests. These councils declared the "return" of the Catholics into the Orthodox Church. Since the Soviet government and the Communist governments in Central and Eastern Europe recognized this "union," the Byzantine Catholics lost their legal status and all their belongings, including church buildings, which were confiscated and handed over to the Orthodox subject to the Moscow patriarch. The Byzantine Catholic bishops of the Western Ukraine, Romania and Czechoslovakia were arrested without exception. Some of them were killed. In Communist-held Europe, only the Hungarian Byzantine Catholics have been al-

lowed to continue to exist and their bishop to function. The reason for this exception[4] is unknown, but it might be found in a secret hope of the Communists to penetrate the Hungarian Church of Latin rite through the intimidated and frightened Byzantine-rite Catholics of the nation. It is interesting to note that the Hungarian Communist government allowed only the Byzantine Catholic bishop to visit Cardinal Mindszenty in his prison, hoping that this prelate would influence the Cardinal. It seems certain that the bishop made no attempt to lend himself to this purpose.

4. Catholics of the Chaldean or East Syrian Rite

The Christians following the Chaldean rite belong to two distinct groups. The first live principally in Iraq and are the remains of the ancient church of Mesopotamia and Persia. The second group is made up of Indians on the coast of Malabar in part converted to Christianity by missionaries from Mesopotamia. The liturgical language of both groups is Syriac, with the Eastern pronunciation and characters.

The *Catholic Chaldeans* are descendants of Nestorians who returned under their patriarch John Sulaqa to the Catholic Church in the sixteenth century. Their present patriarch, called "of Babylon," lives at Mosul in Iraq. Their ways are very similar to those of the Nestorians ("Assyrians"), from whom they have had many converts, so that the Catholics now outnumber the dissidents of this rite. At present the Catholic Chaldeans number around 116,000 souls in Iraq, Iran, Syria, Lebanon and Egypt. Others have emigrated to various places and there are about 1,500 in the United States, principally in Detroit and Chicago.

The *Malabar Catholics* of the Chaldean rite (known with others, as "the Christians of St. Thomas") number over one million and are to be found in the states of Cochin and Travancore on the Malabar coast, the southern part of the west coast of India. They have been certainly Catholic since the end of the sixteenth century, and their ecclesiastical center is the city of Ernakulam. One archdiocese and six dioceses are governed by bishops of their own race and rite. Their liturgical language is Syriac; they themselves speak Malayalam.

[4] It would appear that the Byzantine Catholic bishop of Krizevci in Yugoslavia is another exception.

5. *Catholics of the Armenian Rite*

The Armenians not in communion with the Holy See claim that St. Gregory the Illuminator founded in the third century the absolutely independent Armenian Church to which they belong; actually St. Gregory remained always in union with the universal Church, but the title "Gregorian Armenians" is sometimes used to describe the descendants of those who rejected the Council of Chalcedon in the second half of the fifty century. At first their liturgy was in Greek in the neighborhood of Cappadocia and Syrian in the south, but as the Armenian language developed a separate liturgy was evolved in that tongue.

In the twelfth century there was a considerable reunion of Armenians with Rome; but the few Armenian Catholics were unorganized and without a head from 1373 until 1740, when Abraham Artzivian was appointed patriarch of Cilicia as Peter I, with residence alternately in Syria and Constantinople and with jurisdiction also over the Catholics of his rite in Palestine and Egypt. Difficulties over jurisdiction of the large group of Armenian Catholics in Turkey occurred, and were regulated in 1867 by the bull *Reversurus* of Pius IX. In the period between 1915 and 1920, the Catholics suffered equally with the dissident Armenians in the Turkish massacres, losing ten bishops, one hundred thirty priests, over a hundred nuns and thousands of lay people. The seat of the Patriarch of Cicilia was fixed at Beirut in 1928.

Today Armenian Catholics are dispersed throughout the world. The patriarchate of Cilicia counts some 60,000 souls in Syria, Iran, Turkey and Egypt. The Armenian Catholics of the archdiocese of Lvov in Galicia have been decimated by the Communist persecution: in 1946 the Russians closed all their churches, the administrator of the diocese was deported to Siberia, and priests and people hunted down by the police. Of the earlier fate of the Catholic Armenians in the Armenian S.S.R. little is known. Among those scattered about the world, there are some 2,500 in the United States; Brazil and the Argentine have prosperous colonies of them; there are a number in the cities of Western Europe, especially France, where they attend Latin churches when there are not priests of their own rite; there are also about 3,000 in Greece. Any exact figures are difficult to verify, but one estimate

is 180,000 Catholic Armenians, governed by a patriarch, two archbishops, two bishops, four patriarchal vicars and an exarch of their rite, and otherwise by the local bishops of the Latin rite. Thus, despite all their difficulties in various places, they would seem to have added to their number since 1914, which was then placed at 135,000.

Reunion of the Dissident Churches

The problem of rapprochement between Catholics and Eastern dissidents is ever more acute and more immediate because of the political upheavals that followed the Russian Revolution and the two world wars. Several million members of the Orthodox and other separated Eastern Churches have emigrated to Western Europe and the two Americas; daily contact between Catholics and dissidents calls for charity and understanding. Indeed, the need felt by all the Christians of the earth to realize the unity that Christ wills and that all must long for, to understand each other and to present a united front to the increasing power of materialism and godless philosophies, is stronger than ever. Both in the Catholic and the Orthodox Churches there are many signs of a common sorrow that for so long both have been deprived of one another's special contributions to theology, philosophy, general culture and Christian living, and of a desire to seek reconciliation.

From the Catholic side many efforts have been made to encourage the movement through organized groups and by individuals. The Church has done much to prove to the dissidents that, if they reunite with Rome, they are not called upon to renounce the religious customs of their ancestors or to become "latinized." That they are has been constantly refuted by the Popes and by the actual constitutions of various Catholic churches of Eastern rite. The Church has made serious efforts to organize the Eastern Catholic bodies with their own hierarchies and to formulate their canon law, and it has devoted great religious and charitable care to their emigrants and refugees.

In addition, for years past members of various religious orders and congregations of the Western Church have dedicated their lives to the people of the East and have founded and conducted seminaries for the training of priests of the various rites. The Jesuits, for instance, have a seminary in Beirut, founded in 1846, which has trained more than three hundred priests, thirty bishops

and several patriarchs of the Armenian, Chaldean, Coptic, Maronite, Melkite and Syrian Churches. Moreover, in order to work more directly for the reconciliation of dissidents, many Western missionaries have themselves adopted an Eastern rite. Assumptionist priests have passed to the Byzantine rite in Romania and other countries. Numerous Redemptorists have done the same in order to aid the Ukrainian and Ruthenian clergy in Europe and America; similar steps have been taken by the Oblates of Mary Immaculate in Canada, and by Franciscans, Benedictines, Jesuits and others in the United States and elsewhere.

The chief part in this work, however, is played in Rome by the Sacred Congregation for the Oriental Church,[5] established by Benedict XV in 1917, which is presided over by the Pope himself. There are also in Rome, in addition to special colleges for the Ethiopians, the Maronites and other Eastern Catholics, the Pontifical Oriental Institute, and the *Russicum.* The Pontifical Oriental Institute was founded by Benedict XV by his *motu proprio, Orientis catholici* (1917); its organization was amplified and completed by Pius XI in his apostolic constitution *Rerum orientalium* (1928), and *Deus scientiarum Dominus* (1932).

The Oriental Institute has two aims: first, to make available to the clergy of the Latin rite the liturgical and spiritual treasures of Eastern Christianity; and second, to provide for Eastern clergy, dissident as well as Catholic, a place for the study of Eastern thought, rites and practices, and an *exposé* of both Catholic and Orthodox doctrine, so that, in the words of Pope Benedict, "each may recognize for himself the sources from which one and the other derives; if it is from the preaching of the Apostles as it has been transmitted by the teaching of the *magisterium* of the Church, or if it is from another origin."

In this framework the Institute was intended as a real meeting-place between East and West and a means to eliminate many mutual prejudices. The courses at the Oriental Institute require three years, and upon their completion the students receive the usual academic degrees. The curriculum comprises all subjects of importance for the understanding of the Christian East: theology, patristics, history, liturgy, canon law, ascetics, archaeology and the languages used in the liturgies and by the peoples concerned. Its richly supplied library consists of about 65,000 volumes. Its

[5] See Ch. VIII, "The Roman Congregations," pp. 103–4.

students usually total between thirty-five and fifty, to which number we must add an equal number of guests who attend but one or two courses; in 1950–51 there were sixty-five students and twenty-four professors. Pius XI in 1922 asked the Society of Jesus to take over the Institute and to reorganize its entire work; in 1926 he gave them their own building on the Piazza Santa Maria Maggiore in Rome.

In 1923, the Institute began the publication of a series called *Orientalia Christiana.* In 1934 this series reached its hundredth publication, and was then divided into two series: the *Orientalia Christiana Analecta* continued to publish monographs; and the *Orientalia Christiana Periodica* became a review. At the same time the Institute began work on two monumental publications: to translate the Syrian Codex, and to publish the acts of the Council of Florence. To all this must be added the numerous publications of professors and teachers of the Institute, embracing every sector of Eastern Christianity.

The *Russicum,* the colloquial name of the Pontifical Russian College in Rome, was founded by Pius XI in 1929 and is also directed by the Jesuits. Pope Pius considered this work for the redemption of Russia as one of the most important creations of his pontificate. Its purpose is the training of deacons and priests of Russian nationality or of others who intend to work among Russians. Adapted to Russian needs, its courses are similar to those given by the North American College and other national colleges in Rome, and the students receive their degrees from the Gregorian University. Under present circumstances, most of the students work after ordination among the Russian emigrants scattered over the world.

In addition to the above activities for better understanding between the Christians of East and West there are in various countries groups for studying and discussing the many difficult and intricate problems that separate them. Underlying all other difficulties, according to most authorities, is the psychological difference between the Western and the Eastern mentality. Broadly speaking, the Eastern mind views the Church predominantly in its mystical, almost purely spiritual character and in its communal nature; the Western mind is inclined to place emphasis upon its hierarchical structure, juridical processes, and social aspects. These two viewpoints are both perfectly legitimate: the notion of the

Church as a whole includes and synthesizes them. The one would be incomplete without the other; the denial of one by the other would be an error.

With allowances for many exceptions and qualifications, it is probably true to say that Western Catholicism appears to the Orthodox Christian to be committed to the second view, while the average Western Catholic looks upon the Eastern Christian as committed to an unbalanced mysticism, and as unduly submissive to state authority. But since the Western Church has again unfolded the unifying doctrine of the Mystical Body of Christ, much has been done to satisfy the Eastern desire for a deep spiritual conception of the Church. At all events, no activity of the Church is being more steadily, patiently and hopefully carried on than the effort to bridge the age-old chasm between Catholicism and the dissidents of the Eastern Churches.

16 THE CHURCH IN COMMUNIST-DOMINATED COUNTRIES

THE COMMUNIST DOMINATION of nearly one-half of Europe and of vast regions in Asia has confronted the Catholic Church with one of the most powerful adversaries it has known in the two thousand years of its history. This is the ideology of Communism which, moreover, casts its pressure over other economically undeveloped countries and attempts to gain a footing in the nations of the Western world.

The situation of the Catholic Church in countries under Communist control cannot be understood without a knowledge of the Communist philosophy and of the tactics and strategy used by the Communists to achieve their aims. The Marxist ideology uncompromisingly rejects God: in the society of dialectical materialism there is no place for religion or, as it is labeled, "superstition." This has been expressed unmistakably by responsible Communist leaders from Lenin through Stalin to Khrushchev. The Communist aims were always, and still are, directed toward the annihilation of all religion, but its strategy and tactics vary according to the changing situations in each country under its control.

Lenin wrote: "Religion is the opium of the people. This dictum of Marx is the cornerstone of the entire Marxist world outlook concerning the problem of religion. All contemporary religions, churches and all types of religious organizations, Marxism regards as organs of bourgeois reaction, serving to defend the exploitation and stultifying of the working class. . . . One must know how to battle against religion . . . that battle has to be understood in connection with the concrete practice of the class

movement directed toward the elimination of the social roots of religion." [1]

The following passage on religion and churches under Communist rule is quoted verbatim from the Communist Party program:

> Paragraph 13: With regard to religion the Party does not satisfy itself with the already decreed separation of Church from State and of school from the Church. . . . The Communist Party is guided by the conviction that only the realization of the developed consciousness of the mass in all socio-economical activities can bring about a full elimination of religious prejudices. The Party strives toward a total destruction of the existing link between the exploiting classes and the organization of religious propaganda. The Party works for the factual liberation of the toiling masses from religious prejudices and organizes the widest scientific-educational anti-religious propaganda. However, *it is necessary carefully to avoid every kind of insult to the sentiments of worshippers because this would lead only to an intensification of religious fanaticism.*

The final sentence of this paragraph is of importance because it sheds light on the "tolerance" toward religion which is asserted by the Communist propagandists. These rules have never been revoked by the Communist Party which is the only permitted expression of the political will of the nations under Communist control.

It is important to recognize that in these countries the people do not choose their own government. The so-called elections are not elections, but simple voting processes, because the voter is allowed with few exceptions to give his vote to *one* list only, since only one list exists. The ballot handed over to the voter is dropped before the eyes of a commissar into the ballot box. Should the voter wish to write other names on the ballot he must ask for a pencil, go into a separate room, and then come back before the commissar. Anyone who asks for a pencil is obviously against the official list and is thenceforth regarded as an enemy of the regime and is a marked man. . . .

The government thus elected has total power. The so-called parliament is not a legislative branch of the power, not even a consulting body; it is mere window dressing. Therefore, the government is not bound by public control. The constitutions of these governments, however, contain a paragraph according to which

[1] *Collected Works*, vol. 14, p. 70.

"the interest of the people" is the determining factor in applying the law. With this magical expression the leaders of the Communist Party may, within the local framework, make compromises when conditions in certain areas make this seem opportune at a given moment. In their tactics the Communist rulers have elevated opportunism to the height of dogma.

Again to quote Lenin: "The strictest loyalty to the ideas of Communism must be combined with the ability to make all the necessary practical compromises, to maneuver, to make agreements, zigzags, retreats . . ." Especially with reference to countries behind the Iron Curtain, the Communists have been ready to compromise, but their compromise is always temporary. There are periods when they seem to lift certain restrictions and this relaxed situation could continue even for several years, but the decision may be reversed at any time. It is important to keep in mind that it is not a parliament or the openly expressed will of the people which forces them to relax their rules. The decisions were and are made by a few: by those who are at the head of the Communist Party. If the Communist leaders deem it necessary to "negotiate" with the leaders of a religious community, the negotiations will not go on between equal partners because only the Communists possess the power and the possibility of sanction. The negotiating partner will sit around the table only as long as the Communists wish and has no power to enforce the fulfillment of any solemnly accepted obligation.

Thus it is that the history of the persecutions in Russia itself as well as in the satellite countries shows on one hand a series of measures against religion which were part of an over-all plan, and on the other modes of action dictated by varying circumstances. In Russia, as we know, there was a period under Stalin when concessions were made to the Orthodox Church in order to secure the cooperation of the believers among the people in the NEP, or New Economic Plan, and again later to gain their participation in the war effort against Hitler. Although the Orthodox leaders were forced to make important concessions, the Communist State made concessions too—a double-edged sword.

In the satellite countries the determining factors were the number of Catholics in each country, their organization, and the intensity of the religious sentiment of the people. The harshness and immediacy of the measures taken in China, Bulgaria and Ro-

mania, for example, were not followed in Poland, in Hungary or Yugoslavia. In the latter countries the strategy was more carefully worked out and subordinated to the consolidation of the Communist regimes. When it is deemed expedient in order to secure the neutrality if not the favor of the Catholic masses, the Communists did not hesitate to accord a temporary measure of religious liberty or to soften anti-religious measures already taken. This was exploited to the full by their propagandists who do not fail to point out to world opinion each such measure of "religious freedom."

In countries where there were Catholics of different rites, the measures taken against Catholics of the Oriental rites were not the same as those adopted against those of the Latin rite. In addition, in places where the Orthodox religion was more widespread and better established than the Catholic the Communists used one against the other, and in the end the Eastern Churches in communion with Rome were forcibly absorbed into the Orthodox Church. This was particularly true in the Ukraine and Romania.

One of the principles of Marxism is that the sovietization of a country and the economic effort should not be subordinated to the liquidation of religion. The strategy adopted always held this in view, and in those places where the Communist political and economic framework was more solidly established, as for example in the U.S.S.R. itself, stronger and more radical methods were adopted than in other countries where economic crises had to be overcome. In Hungary between 1953 and 1955 anti-religious pressure was relaxed and the ministers and faithful of the Church called upon to give their support to "national popular fronts" out of patriotic sentiment and for the common welfare of the nation.

While a wide diversity of tactics was being used in carrying out the over-all fight against the Church, the Marxist governments built up strong organizations for psychological study and the carrying out of anti-religious, or better, anti-Catholic propaganda. In the beginning their task was to discredit the Church both within each country and in the eyes of the world. The grossest accusations were made against religion, the Church and the Pope. The Church was accused of being the accomplice of capitalism and the enemy of the workers; old and new ecclesiastical scandals were raked up. In China the Church was accused of having aided Chiang-Kai-shek and the Japanese; in Poland and Hungary of hav-

ing favored the Nazis; elsewhere of having protected the Fascists or collaborated with the Germans. The Pope was constantly represented as the head of a State with widespread financial interests and in league with Wall Street; in China, Vietnam and Korea he was shown as the ally of the colonial Powers. The sheer weight of this carefully synchronized propaganda—by newspaper, radio, motion pictures, posters and other means—was intended to make the man in the street believe that the Communists were combating not religion but abuses of religion, and it often happened that the victims approved or justified the decisions reached.

In the "people's democracies" the Catholic press was suppressed, and Catholic associations dissolved. Church property was nationalized in the name of social justice and to the point of depriving the Church of its means of subsistence. The Church was moreover forbidden to carry on any educational, social or charitable activity. In every one of these countries, with the exception of Vietnam, the representatives of the Holy See were expelled as "foreigners," whether or not these representatives were vested with a diplomatic character.

Having tried to discredit the Church in the eyes of the people, and rendering difficult if not impossible any contact with Rome, the next step was to strike at the Church in the persons of its highest national leaders, as in the case of Cardinal Mindzenty in Hungary and Cardinal Stepinac in Yugoslavia. Accused on trumped-up charges and their reputations blackened, such leaders were submitted to trials before "people's courts" and after condemnation either imprisoned or banished. In Albania and Romania, they were simply exterminated.

Another means of undermining the action of the clergy, weakening its resistance, and throwing confusion into the minds of the people was the sowing of division among the clergy. As soon as a few were won over to the support of the regime, an "association of priests" was established and either formed a "national church" or else served as a fifth column within the Church itself. Thus weakened, the remainder of a country's episcopacy (intimidated by threats of imprisonment, or deceived by promises of personal liberty or liberty to carry out their ministry, or of the liberation of one of their number who was actually behind bars) was placed before the alternative of a paralysis of ecclesiastical life or of signing an agreement with the Communists, especially

in view of the fact that because of historical developments in many Central European countries the salary of the clergy is paid, and continues to be paid, by the State.

In certain countries religious persecution went hand in hand with misleading propaganda based on the existence of so-called "progressive" Catholics. In these cases the government organized a group of Catholic priests, intellectuals and other laymen who were willing to act against the hierarchy—some of them out of fear, others because they had become convinced Marxists. These groups received ample funds and were allowed to publish magazines and books, to hold meetings, to invite Catholics from the free world to attend international gatherings, in order to convince them that no religious persecution existed in the country.

The "bureaus of ecclesiastical affairs" imposed upon the Church leaders in these countries had as their objects to reduce the Church to a simple administrative department of the State and gradually to eliminate the "refractory" clergy—since the Communist State claimed the right to make all appointments. The bishops were presented with a list of "vicar generals" or of other diocesan functionaries selected from among the "patriotic priests" willing to collaborate with the government. It often followed that these became the virtual administrators of the diocese.

Under the regime of the bureau of ecclesiastical affairs the *freedom of worship* is professed, and religion is tolerated as a private affair which must exist side by side with the *freedom of anti-religious propaganda.* This means that followers of religion are allowed only the passive practice of their faith while the enemies of religion are at liberty to use the active weapon of anti-religious propaganda. The Church as an hierarchial organization and an educational force, or as the inspiration for social and cultural action, has no right to exist.

Thus, according to the Communist reasoning and procedures, when direct measures of repression cannot be taken, time will effect the dialectical process of the disintegration of the clergy and of worship, hence of the Church. In time under these conditions the souls of men can be detached from their faith and Christians, confused and helpless, will accept the Marxist ideology.

Since Stalin's death in 1955, so great has been the unrest in satellite countries and, it would appear, in Russia itself, that Moscow and certain other regimes behind the Iron Curtain have

professed to divorce themselves from the "crimes of Stalinism" and to inaugurate a new policy of "co-existence." The earlier uprisings in Eastern Germany (1953) and Poznan (1956) and more recent events in Hungary and Poland have proved the existence of deep cracks in the Communist system, and from many points of view that the Soviet Union is not the monolith it had previously seemed. Moreover many years of ideological and anti-religious indoctrination of youth appear far from having yielded the expected results. Even so, and despite certain encouraging signs, the leaders of the Church regard the present situation with caution.

In the first place an elaborate machinery has been set up to make people believe that what is going on is a struggle of the "good" or "idealistic" Communists against the "bad" ones. Even in Poland where the Primate, Cardinal Wyszynski, and eight other bishops have been released and restored to their sees and where the government has concluded an agreement favorable to the Church in the matter of the teaching of religion, the appointment of bishops, and granted licenses for the publication of several Catholic papers, the issue is a confused one. In a time of national emergency a "national" Communist Party leader was forced to invoke the influence of an imprisoned Catholic cardinal to stabilize his regime, and to prevent such a massacre as took place in Hungary. But for any hopes to be placed upon "national Communism," as Communism separated from Moscow, the Church has before its eyes the example of Yugoslavia where the government has followed the same program of persecution and has not been less anti-religious than the Soviet Union itself.

Under the stress of the present situation gestures have been made in various countries to give the impression that the Communists have renounced their anti-religious program, and are content with the results obtained. Such gestures seem to have a common inspiration, and might be accepted at their face value save for the fact that there is reason, based on past experience, to fear that they are made to lead the Catholic masses to believe in the possibility of spiritual coexistence with Communism so that the work of disintegration may be resumed at a more favorable time.

Vis-à-vis Communism the Church's aim is, and has always been, the defense of the Faith. However strong the attraction of certain of the Communist tenets have been in the past to Christians interested in social justice, the fate of the masses and the

economic betterment of mankind, the Church itself has always recognized Communism as the ideological enemy of the Faith and of humanity as well. The Church does not believe that man is served by abetting the declared enemies of God. The Church, moreover, has refused to find its allies among those who wish to take up the anti-Communist struggle for purely political reasons. We will remember that the Church condemned Nazism which nevertheless fought against Communism, and for the same reason since many of its errors were the same. What the Church combats is error wherever it is found; it refuses injustice in whatever place it is manifested.

No better outline of her policy in regard to the problems of persecution and "co-existence" can be found than in the September 1956 broadcast message of Pope Pius XII to the participants in the National Catholic Congress at Cologne:

> There is a "coexistence in truth." We have spoken of it on another occasion, and would add the following. The Catholic Church constrains no one to belong to her ranks. She does, however, demand for herself the freedom to be able to live in a country according to her own constitution and law, to minister to her faithful and to preach the gospel of Jesus Christ openly. This is, indeed, in her view, the necessary basis of any sincere coexistence. In the meantime she continues to fight; not in the field of politics and economics, as she has always been falsely charged, but with her own weapons: the steadfastness of her faithful, prayer, truth, and love. She offers up her distressing persecution for the salvation of the persecutors themselves, as well as for the peoples and countries in which she is persecuted.[2]

[2] Reported in *Osservatore Romano*, Sept. 2–3, 1956.

17 THE RELIGIOUS ORDERS

THE PART PLAYED by the Religious Orders in the action of the Catholic Church is only second in importance to the function of its strictly hierarchical organization. By the term "Religious Orders" we mean in a general way the large number of organized societies within the Church, ranging from such historic groups as the Benedictine, Dominican, Franciscan and Jesuit orders, originating many centuries ago, to congregations created, by comparison, only yesterday. Religious may be defined as those persons who live in community in any religious institute approved by the Church and who have made the vows of chastity, poverty and obedience. The time-honored method of describing their relation to the Church is by comparing them to military formations —the armies, or regiments, or companies, organized under and led by commanders of varying degrees of authority, all subject to the supreme authority of the commander-in-chief, the Pope.

Such a comparison, however, while practically useful if not pushed too far, is at best a figure of speech of a strictly limited kind. Perhaps we may gain a more comprehensive idea of the place occupied by these groups by means of another mode of metaphor. Suppose we think of the Catholic Church not merely as a mighty organization, embracing a multitude of minor organizations, but rather as a world society—a society embracing all nations and peoples, at least in its plan of action, in its intentions, however far from being perfectly actualized its plan and intentions may be. Within this world society the religious orders might be figuratively regarded as constituting highly specialized classes, set

apart and trained for the performance of many different types of spiritual, moral, intellectual and corporal works, under the authority of the supreme hierarchy, yet functioning with almost complete autonomy in their special fields under rules or charters received at the time of their foundation from Rome, and in so far as the ways and means of carrying on their works are concerned.

Active and Contemplative Orders

The usefulness not only to the Church but to human society in general of the work of the religious orders which are mainly devoted to education, and charity—in the more restricted sense of the word connoting social service, the collection and dispensing of alms, the care of orphans, prisoners, old people, the sick, the insane—is understood and praised by all except the avowed enemies of the Church. Much more difficult to understand and still more to comprehend, even for many Catholics, is the role of the ascetic and contemplative orders, and of the part played by asceticism and contemplation in all religious orders. In the estimation of the Church, the contemplative life as contrasted with the active religious life is of a superior kind. Generally speaking, the two types are, as we have already stated, manifested in all religious orders and congregations—but in a greatly varying degree. In some societies the emphasis is placed upon the contemplative life; in others, and these are the great majority and contain by far the greater number of members, the active life prevails. Yet one common purpose animates the members of all the orders, and that is the personal purpose, the supreme end, sought by all the individuals composing the organizations, namely, the sanctification and final salvation of their own souls.

Thus, Carthusians and Discalced Carmelites are considered as contemplatives (among many others who might be mentioned), for they are shut away from the active life not only of the world but of the Church, in strictly secluded cloisters to pursue the life of contemplation, of prayer and self-immolation. The Little Sisters of the Poor, or the Sisters of Charity, or the Christian Brothers, are examples of congregations considered to be living the active life—ministering to the poor, the sick, the orphans, the aged, or conducting schools. But no instructed Catholic could think that the life of the cloistered Carmelite is inactive, even in the most practical sense; or the life of the nursing and teaching

or missionary religious is not (or at least might not be) contemplative or ascetic, in the highest degree. A bishop in the mission field, for example, desperately in need of priests, and teachers, and doctors and nurses and working people of all kinds, will strive to obtain a community of contemplatives to live their cloistered life in his district because he regards such a community as a spiritual powerhouse, so to speak, a group of experts in the spiritual science of prayer, drawing down the grace of God for the enlightening and energizing of his workers and his people. Thus the first bishop of the United States, John Carroll, immediately after his consecration, asked for and obtained a community of Carmelites to settle in Baltimore to pray for the workers active in building up the Church in this country. Not that contemplative orders do not know the cares and burdens of temporal labors; for in the time in which they are not engaged in their strenuous routine of liturgical ceremonies and prayer, and their individual meditations and studies and exercises of penance, mortification, reparation and worship (all intended for the benefit of others as well as themselves), they are constantly at work, supporting themselves by such things as gardening, or farming, or sewing, making vestments, or writing books.

Similarly, the members of the active orders not only endeavor to spiritualize all their prescribed occupations and duties by the "intention" which directs their efforts, the intention to prove their love of God and of God's children, their fellow men, by their works; but also what time and energy are not consumed in that way are devoted to contemplative exercises and devotions. Nothing more than this very sketchy and quite inadequate account of the contemplative element in the activities of the Church can be given here, but the subject itself, thus indicated, is of primary importance to those who seek a fuller comprehension of the Church in action.

The Religious Vocation

The vast forces which make up the religious orders and congregations are neither recruited nor drafted by the Church. They are essentially volunteers, never conscripts. Generally young and able-bodied when they enlist, sometimes coming from wealthy homes and with good prospects of worldly success, these men and women flock of their own free wills into monasteries and

convents in response to a spiritual call. They are the souls who deliberately will to follow the counsel of Christ when He said to the rich young man: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."

This was not stated as an obligation incumbent upon all Christians for whom the precept was "to keep the commandments"—not to kill, not to steal, not to commit adultery or render false witness; to honor parents and to love God above all, and one's neighbor as oneself—but it was a counsel for those who wished "to be perfect." The Church has always maintained the distinction between what her Founder commanded for all and what He counseled for the smaller number of those able to follow such counsels of spiritual and moral heroism. A religious vocation is, then, a calling to the perfect life, a desire to follow it, and a conviction that one is among those chosen by Christ to walk in His footsteps, literally and constantly, in a life of poverty, of chastity and of obedience. It does not necessarily mean a vocation to the priesthood; for women, of course, this would be impossible, and among the orders of men, many are not, nor do they expect to be, priests. For example the Christian Brothers, a teaching order, by the will of their founder, St. John Baptist de la Salle, cannot be priests.

The religious vocation is to Catholics one of the greatest proofs of sanctifying grace, of that spiritual force flowing from God, ordinarily through the sacraments of the Church, which purifies and strengthens human wills. But laying aside motives of a supernatural order, we may observe that the life of a religious is not necessarily unnatural, that it accords very well with the temperament of certain individuals who feel the need of doing something superior to the ordinary. Other impressionable and nervous souls are not able to cope with a life in the world; they are confused and unhappy, and have need of the support which community life gives to them. Such cases as these, however, are very much in the minority among the members of the religious orders. A contrasting type is composed of men and women who lay down the finest intellects and imperious wills on the altar of self-sacrifice. Among them have been many great geniuses—Benedict, Dominic, Francis, Ignatius, Clare, Teresa of Avila, the great founders and reformers of religious orders; others have been

content to seek and maintain the humblest and most retired places.

A fact which demonstrates the vitality of the idea of the dedicated religious life is that there are proportionately just as many, if not more "religious"—as the members of these groups are called—in the twentieth century as in the first centuries of the Church, or in the middle ages when the great monastic orders reached the height of their influence. Since World War II the number of vocations has greatly increased. Changes in social structure have brought about many alterations in the customs and work of religious communities, but they have affected in no way the attraction of religious life, which seems to make the same appeal as in the time of Christ. So far as the attachment of religious congregations to Rome is concerned, it is closer now than ever before.

Development of Religious Orders

Considering the great service rendered by these bodies to the Holy See, it is a striking fact that the Popes have not taken a greater part in their creation. This work has conspicuously been the expression of individual genius, of personal power of creation and of leadership. Rather, it has been the policy of the Sovereign Pontiffs to stand aloof from the founding of the multiple orders and congregations, intervening only when their approval was requested, and examining with great attention the new necessities and social changes which gave rise to these new organizations or brought about changes in the old societies. Over two centuries ago the Church ceased its approval of the constitution of new religious orders with solemn vows. New institutes created for certain conditions in modern life are allowed to prescribe simple vows only, and all must remain in close contact with the Congregation of Religious in Rome (q.v.) which examines into their usefulness and activities, and may, if it considers it wise, suppress those whose work is considered inefficacious or no longer necessary.

Although asceticism was practiced by many individual hermits and groups of men and women in the early days of Christianity, the true fathers of the Western religious families, who gave a durable basis and form to the conventual life, were St. Basil in the fourth,[1] St. Augustine in the fifth, and especially St. Benedict in the sixth century. Early monastic orders like the Cistercians,

[1] His influence on Eastern monasticism was just as great.

Trappists, Basilians, Camaldolese, all followed the rule of St. Benedict, whereas the variety of religious who appeared toward the twelfth century under the name of "canons regular" were submitted to the Augustinian regulations, originally drawn up by St. Augustine, the great Bishop of Hippo. Such are the Premonstratensians, the canons of St. John Lateran, the canons regular of the Holy Cross. Religious orders only in the partial sense were the Knights of Malta, the Order of Teutonic Knights, the Knights Templars, organized at the time of the crusades in defense of the cause of Christ by force of arms, or for the establishing and maintaining of hospitals and other charitable works in connection with the Crusades.

With the exception of the last-mentioned military orders, monasticism as organized in the Middle Ages was essentially contemplative. All links with the world were broken and the monk lived only for God. Although certain abbeys became centers of learning and in some cases the starting-point of missionary activities, since even in early times monks went out to other lands to conquer souls, the ordinary ideal of monastic life was the search for God within the monastic enclosure.

The thirteenth century, opening a second epoch in the history of monasticism, gave birth to a new form of religious life. As a reaction against the power and increasing temporal possessions of the military orders and canons regular (as an order, not as individuals for the canons regular were contemplatives and penitents occupying themselves with tilling the fields or study when not at prayers), St. Francis and St. Dominic founded the brothers minor and the preaching brothers, or the mendicant friars, so called because not only the members, but the orders themselves could not possess property. These orders gave a great place to practical action; for centuries they were foremost in the battalions of the Church, fighting against heresy, ransoming slaves, caring for the poor, the sick and the wounded, traveling and preaching in the most remote quarters of the globe, their convent in their heart, the rosary at their belt, their crucifix in their hand. "You shall be the athletes of the faith," wrote Honorius III to the Preachers. "The dogs of God," they were called by another Pope. As time went on and experience proved that absolute poverty could be achieved only in the absence of all social function and that the

formation of aspirants involved having a novitiate, even these orders in turn acquired houses with a certain stability.

Centuries passed. The decadence of moral life during the Renaissance, then the Protestant Reformation and Catholic Counter-Reformation created other needs. To instruct youth and direct consciences there appeared the "clerks regular," of which the most celebrated are the Jesuits, and the "ecclesiastical congregations" or societies of priests, like the Sulpicians, Oratorians, and Lazarists.

The Society or Company of Jesus offers a most interesting aspect of the varied conceptions of religious life. Their organization is very supple yet very centralized, their discipline highly defined and strict. Obliged by their work to mingle with the world, the formation of a Jesuit is long and slow (he is rarely professed before the age of thirty-five). To quote from one authority on the religious life:

> The Ignatian formation, when compared with that of earlier times, is found to accentuate the independence of the religious, while at the same time obedience is made stricter. These two conceptions seem to be contradictory, but, in fact, they are in harmony with each other. The Jesuit is not made for living within an outer rampart; his life needs a solid inner framework; he must be able to live for a long time apart from the common life without losing anything of his religious character; he must be capable of taking the initiative and of assuming responsibilities; but he must at the same time remain attached to his order; his spiritual life must remain rooted in the rule of the order and united with the order; it is for this reason that obedience is stressed; the formation of a Jesuit aims at making him supple; having to be so frequently away from the common life, he will not have a superior who controls him the whole time, or brothers who are witnesses of his life; his spirit of discipline must, therefore, be all the more definite, when he is given a direction.[2]

For the innumerable needs of society in our time many new institutions of men and women have sprung up. Destined for the missions, or the instructions of various classes of society, or the evangelization of cities or the rural districts, or works of material or spiritual charity—there exists a religious order for practically every need. Many of the smaller religious societies have disappeared, having been suppressed or simply dying out; but all of the great orders still exist side by side, the oldest with the most re-

[2] Jacques Leclercq, *The Religious Vocation*, New York, 1956, pp. 75–6.

cent, each following the spirit of its rule and adapting itself as best it may to the transformation of the conditions of life.[3]

Religious Life and Canon Law

Since the earliest times the Church has not ceased to expand her legislation regarding the religious life. This legislation is now set forth in a precise, varied and rigorous set of rules in the present Code of Canon Law. We shall mention only a few of its provisions which may be of interest to the lay reader.

The canon code makes the following distinctions among religious: religious with simple vows are professed members of a congregation; regulars are professed members of an order; sisters (*sorores*) are women religious with simple vows; nuns (*moniales*) are women religious with solemn vows, or if the very nature of things or the context does not imply otherwise, they are women religious whose vows by rule should be solemn, but which have been declared simple by the Holy See.

The distinction between simple and solemn vows is very difficult to the lay mind. Since the time of Boniface VII, vows have been divided into simple and solemn vows, according as the Church recognizes them as such, extending to one and the other judicial effects of a more or less extensive nature. Foremost is its effect of this distinction on the solemn vow of chastity. A solemn vow of chastity invalidates subsequent marriage, whereas as a general rule, the simple vow makes it only illicit. Dispensation or rather commutation of solemn vows may be made only by the Pope. All solemn vows are perpetual, but simple vows may be either perpetual or temporary.

[3] For instance in recent years the rules governing cloistered nuns have been greatly modernized. Outside apostolic works have been entrusted to a part of the congregation of a cloistered convent. Activities now considered compatible with the contemplative life are the teaching of catechism, religious instruction, education of children, their preparation for first Communion and similar works. Cloistered nuns are also permitted to leave their convents for the following reasons: air raids, requisition of convents by civil or military authorities, economic reasons of major importance, apostolic works and voting.—Cf. Decree of the Congregation of Religious, dated March 25, 1956, complementing the apostolic constitution *Sponsa Christi* of Dec. 1, 1950. *Sponsa Christi* gave cloistered nuns the opportunity of providing for their economic needs, since under modern conditions the plight of certain convents had become desperate. Former practices such as the dowry of each member of a community became ineffective and the charity of the faithful is not enough to provide adequate food and living conditions for these women.

The Code of Canon Law gives the following definitions in speaking of religious orders: a religion, or religious institute in general, is a society approved by legitimate ecclesiastical authority, whose members in accordance with the constitution of their society make public vows, either perpetual or temporary, to be renewed, if temporary, after the lapse of a specified time. An order is a "religion" in which solemn vows are made; a congregation is a society with simple vows only, whether perpetual or temporary. A monastic congregation is a union of self-governing monasteries under one superior; an exempt religion is an institute with solemn or simple vows which has been withdrawn from the direction of the local bishop. A pontifical religion or institute is one which has been approved or commended by decree of the Holy See and thus subtracted from the jurisdiction of the bishop of the diocese where it was formed. A diocesan institute is one erected by an Ordinary (a bishop or archbishop) and as yet without the pontifical decree. If the members of an organization are generally received into the priesthood, it is called a clerical institute; otherwise it is lay.

A religious house is the residence of any religious organization —a house of religion—being one which belongs to an order, and a formal house is one in which there are at least six professed religious, four of whom must be priests, if the institute is clerical. A number of religious houses within the same territory and governed by the same superior is said to belong to a province.

As religious are members both of the Church and of their own orders or congregations, they are subject to a twofold hierarchy: that of their ecclesiastical superior and that of their religious superiors. The highest authority is the Pope to whom they are bound not only as members of the Church but by their vow of obedience. The Sacred Congregation of Religious is immediately in charge of all matters pertaining to religious, and any question involving the intervention of the Holy See must be submitted to that Congregation. Most religious orders have a cardinal protector in Rome who possesses no legal jurisdiction over the order or its members, but seeks to promote the welfare of the institute by his advice and patronage. Religious are also subject to the local Ordinary but in varying degrees, and he does not interfere with their internal government.

The authority of religious superiors is defined in their own

constitutions, or rule, and by common law. Most of the principal orders are at present divided into national groups and subdivided into provinces, each containing a number of establishments, houses and convents. The general governs the whole order, the provincial governs the province, and an abbot, prior, provost, rector, warden or superior each separate community. At the first stages of its career, every religious institute is submitted to the full jurisdiction of the bishop of the diocese where it is established; when the institute has received pontifical approval, it is responsible directly to the Holy See.

In most religious institutes, higher superiors hold office only for a short length of time and within a period provided by the constitution. An exception is the general of the Jesuits who is elected for life, as are the abbots of Benedictine communities. Local superiors must not be appointed for more than three years; if the constitution permits, they may be reappointed to a second, but not to a third, consecutive term in the same house. Superiors must reside in their own houses and not leave except under conditions permitted by their constitution. They must see that their religious are informed of all papal measures regarding the religious life and that they are observed. The constitution and papal decrees regarding each institute must be read at least once a year on a stated day in each house. Superiors must also see that instruction in Christian doctrine is given at least twice a month to lay brothers and lay sisters and domestic servants in their houses.

The heads of monastic orders must render financial accounts along with their general report to the Holy See made every five years, and accountings to local bishops must be made for various purposes and at stated intervals. In the case of women religious, the local Ordinary must generally be consulted regarding the investment and reinvestment of community funds, including gifts and dowries. Religious institutions may not, without the express consent of the Pope, contract debts amounting to more than $6,000, or for smaller amounts without the written consent of superiors or the diocesan Ordinary. All monasteries of nuns, even exempt, must make an accounting once a year to the local Ordinary and to their regular superior. All religious superiors of both men and women are warned not to run into debt, unless their ordinary revenues are sufficient to pay interest and extinguish the debt within a reasonable time.

The conditions of admittance to religious life vary greatly with the constitutions and purposes of the various orders and congregations. In all institutes of perpetual vows the candidate is first given a trial period of at least six months as a postulant, within the walls of the religious house. After having shown a declaration signed by his bishop testifying to his birthplace, residence, age, habits, vocation, position and education, he is given the habit of a novice. He must furnish proof that he has no debts or pecuniary obligations, that there exists no accusation of crime against him and that he has never incurred any canonical censure, irregularity or hindrance. The novitiate must last at least one full year, following which the religious pronounces his vows in accordance with the rules of his institute.

Clerical religious must, like secular priests, have a period of training in theology and philosophy and kindred subjects. If their own order or congregation is not provided with a house of studies, they may go to a public Catholic university or to the scholasticate of another province or order or to the regular seminary of the diocese. While following their courses, they must reside in an approved institution, and be under the special guidance of a prefect who has the proper qualifications as master of novices. They must have two years of philosophy and four years of theology. After their studies are completed, they are examined annually for five years by some qualified member of their institute.

By canon law, religious orders or communities in which there are four members or less must recite Divine Office daily in unison if their constitutions so prescribe, exemptions being made only for lawful impediments. They must, moreover, make an annual retreat, attend daily Mass if possible, go to confession weekly and receive Holy Communion frequently. They must also perform the work and devotions prescribed by their rules.

The Holy See alone may grant religious the right to pass from one institute to another. Also, for good reason, a religious may abandon his or her congregation or order. He may be granted an indult of exclaustration by the diocesan authority or the Holy See, and return to the world but must still remain bound by his vows or other obligations; or he may be granted an indult of secularization according to which he is entirely free from vows or rules, unless he has taken major orders.

Religious with temporary vows are quite free to return to secular life when the term of their vows has expired; their institute, on the other hand, for a just and reasonable cause, can dismiss them at the same period, though not on the score of ill-health. Such changes are quite lawful. Unlawful is the action of the religious who, having made perpetual vows, leaves his community with the intention of not returning. The three crimes for which religious are immediately dismissed from their institute are: 1) public apostasy from Catholicism; 2) flight with a person of the opposite sex; 3) attempted marriage or civil marriage.

Secular Institutes

As a legitimate development of the older spirituality of the orders and congregations, and side by side with them, there has sprung up within the past thirty years a new type of religious life known as the Secular Institute which, in some measure, reacts against a certain tradition of aloofness from the world. These are yet another manifestation of the corporate spiritual life of the Church, which while retaining the essential spirituality and total consecration of the older religious orders, offer their members the practice of the evangelical counsels in a framework in keeping with the ordinary way of life in the world today.

At the time the present Code of Canon Law was planned and written, these institutes had not been fully developed, and there is nothing in the code regarding them. They were brought into canonical being by Pope Pius XII in the apostolic constitution *Provida Mater Ecclesiae* of February 2, 1947, which was followed by a *motu proprio, Primo feliciter,* of March 12, 1948, and in turn supplemented by an instruction of the Sacred Congregation of Religious of March 12, 1948. They are entrusted to the care of this Sacred Congregation of Religious, without prejudice to the rights of the Sacred Congregation of the Propagation of the Faith with regard to those societies created for the help of the missions, or the rights of the Sacred Congregation of the Council regarding common pious sodalities or unions. They can be founded and established by bishops who must in each case consult the Sacred Congregation of Religious.

The members of these new religious institutes do not take the vows of religion in public, but do so privately. As a rule they do

not wear a distinctive habit; neither are they bound to live in community, though every institute must have at least one central house as its seat of government and a training place for its novices. This place, or another one, must provide a meeting ground for its members and a refuge when they are sick or aged. These are the minimum requirements for those institutes which do not have a full community life. On the other hand, there are certain of these institutes where a common life is the norm, and some of these have a corporate work such as a school, a hospital, or a home for the poor. Still others send out their members each day to work in a profession, in an office or factory, and gather them again each evening into their community life.

Of the many secular institutes which have come into being in recent years some have built up their spirituality on the traditions of existing religious orders or congregations, while others have broken entirely new ground. In the case of the first, they have as their main ideal the diffusion of the spirit of the order, and although the institute remains in the hands of its own superiors, it keeps in touch with monasteries or convents of the order and contracts a spiritual link with them. Such, for instance, is the way of life of the oblates living together in Munich under the Benedictine rule, or of those in Essex, England, which look to the monastery of Ampleforth.

Under the egis of the Dominican order, new institutes have sprung up especially in France where they are concerned with the renewal of Thomistic studies, the liturgical revival, and with questions of social justice. In Italy the Franciscans have sponsored institutes whose members have bound themselves to pursue a life of perfection in the world and to work for Catholic Action; here a small band of women, which started under the care of Father Agostino Gemelli, O.F.M., has grown to an institute of over two thousand in number. These women, who may be housewives, teachers, lawyers, doctors, nurses, or workers in offices and factories, live mostly in their own homes, but endeavor to carry the Franciscan spirit into every walk of life. Among others, the Carmelite order has inspired groups to live the life of the counsels in the world, and various of the new institutes are characterized by the spirituality of St. Ignatius and his Society of Jesus.

On the other hand, many of the new institutes have been built

up on entirely new conceptions. Among them we may mention the *Auxiliaires de l'Apostolat* in Belgium which dates back to Cardinal Mercier and World War I; the Society of St. Paul which gives effective service in editing and publishing papers and books, in visiting, lecturing, and running hostels; the *Opus Dei* and the Institute of St. Teresa from Spain; the Sisters of Social Service founded in Hungary by Sister Margit Schlachta; and the Little Brothers and Sisters of Charles de Foucauld from France. Charitable and missionary work is also covered by the Schoenstatt Sisters of Germany, and by the Ladies of the Grail originating in Holland. Foreign missions are served by such institutes as the Belgian *Auxiliaires Laiques des Missions.*

It is possible to mention here only a few of these new institutes or to go into a description of their activities which in many cases are identified with the life and resources of the diocese and parish. On the whole they are an attempt to meet the challenge of our times in terms of *living.* Believing in the teachings of the Church, the founders of these organizations have realized that for the Christian the present age is an age of heroism and have dared to restate the Christian message in a formula adapted to the days in which we live.

The Third Orders

Several of the larger monastic orders have lay associations or Third Orders connected with their religious life and sharing their spiritual favors. These are simple societies of persons of all ages, both sexes and conditions of life, who are trying to live an unworldly life while remaining in the world, and nothing distinguishes them in an exterior manner from the mass of the laity. They try to bring more perfection to their practice of the commandments of God and of the Church and all Christian virtues, to conform in general to the spirit of the great orders to which they are attached, and to carry out the particular form of piety cultivated by that order. For instance, they generally honor with special devotion the saints of their order. Individually, these persons have little or nothing to do with the Congregation of Religious in Rome, but their constitutions and privileges must be approved at that source. One of the external privileges of a member of a Third Order is to possess and wear on certain occasions, and to be buried

in, the monastic habit of the great organization which they have joined.[4]

The Third Orders were established as far back as 1134, dating from the time of St. Norbert. The most widely spread is the Seraphic Third Order, or that of St. Francis, founded by that saint and first approved by Pope Honorius III in 1221. The Dominican Third Order was approved by Pope Gregory IX in 1229. Another, that of the Servites, obtained pontifical approval in 1424; the Carmelites and Augustinians founded similar bodies in the same century. Since 1727, the right to found Third Orders has been reserved to the Holy See.

The statistics of these religious men and women are very difficult to obtain, but it has been estimated that apart from the Third Orders mentioned above, there are about three hundred thousand men (priests and brothers) of whom around 115,000 are priests. (These figures do not include, of course, diocesan or "secular" priests who are reported as 262,000 in the entire world.) In addition we may count at least three times the number of nuns—a grand total of over a million and a quarter persons devoting their whole lives, without any reserve, to God and to the Catholic Church in action.

[4] In addition to the lay tertiaries there are regular tertiaries who externally differ but little from other religious congregations. They live in common, wear a special habit which is blessed, recite the Divine Office daily, or say corresponding prayers either in private or in unison. They promise to practice certain mortifications and observe days of fasting and abstinence beside those prescribed for ordinary Catholics.

18 CATHOLIC EDUCATION

It is in the field of education that the Catholic Church most clearly and definitely acts in the fullest possible measure to realize her own conception of her nature and her mission. Primarily and essentially in her action among men, she is today what she has been from the beginning of her existence, and what she necessarily must be until the end of the world, namely, a teaching organization. "Going, teach ye all nations," Christ said to the Apostles. The Church considers these words not as an admonition but as an imperative command. Throughout history the most powerful of human forces—anti-Christian or non-Christian governments of many types, from violently persecuting pagan emperors to secularized modern States which have abandoned Christian principles—have striven either to destroy, or to restrict, or to leave no place for, the action of the Church in education.

Against all such efforts the Church has ceaselessly struggled. In modern times Pope Pius XI was the voice of the Church when in answer to Mussolini's claim that the State was superior to all other organized forces in the field of education and that on this point he, as head of the Italian State, was "intractable," the Pontiff replied: "We can never agree with anything that restricts or denies the right given by God to the Church and the family in the field of education. On this point we are not merely intractable, we are uncompromising."

The Pontiff followed up his declaration by an encyclical letter, issued December 31, 1929, "On the Christian Education of Youth" in which he restated the claims of the Church and laid

down both the principles which guide her in this field and the general rules by which these principles are to be applied. This encyclical, now known as *Divini illius magistri*, is regarded as a basic papal pronouncement on the subject.

These excerpts from the Code of Canon Law of 1917 state the Church's stand on education:

Canon 1113: Parents are bound by a most serious obligation to provide to the best of their power for the religious and moral as well as for the physical and civil education of their children, and also to provide for their temporal welfare.

Canon 1372: From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training takes the chief place.

Canon 1373: In every elementary school religious instruction, adapted to the age of the children, must be given.

Canon 1374: Catholic children must not attend non-Catholic, neutral or mixed schools. . . . It is for the bishop of the place to alone decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion to the pupils.

Canon 1375: The Church has the right to establish schools of every grade, not only elementary schools, but also high schools and colleges.

From the above there arise three main considerations:

1. Catholic parents may not take an attitude of indifference toward the obligation to see to the religious and moral education of their children, nor may they transfer it wholly to others.

2. The separation of moral and religious from purely intellectual education is not possible. No intellectual nor cultural attainments may serve as a substitute for virtue; on the contrary the more thorough intellectual education becomes, all the greater is the need for proper moral development. Moral education and religious education are inseparable, and religion may not form simply one of many subjects taught in a school. It must permeate the instruction in other subjects and should consist not merely in the teaching of the dogmas of faith and the precepts of divine law, but must also be a training in the exercises of religion—prayer, attendance at divine worship, and reception of the sacraments. Since Catholic schools are the only ones that fully provide these conditions for Catholic children, Catholics—both ecclesiastics and the laity—must strive everywhere and always to establish such schools in obedience to the mandate laid upon them all.

3. A system of education which unites the intellectual, moral

and religious elements upon the basis of divinely revealed truth, also insures the performance of social duties and inculcates a spirit of law and order. Therefore, the most effectual preparation for good citizenship is a schooling that enables a man to uphold or oppose a social movement, or a man-made law because it is right or wrong, just or unjust, when measured by the laws established by God, and entrusted to His Church for the guidance of humanity. Hence, no damage can come to any State from the Christian education of youth by the family and Church; on the contrary, it is clear that civil society derives the greatest benefits therefrom. From this fact flows the consequence that it is the duty of the State to protect in its civil enactments the natural rights of the family as regards the education of its offspring, and the supernatural rights of the Church in the realm of the Christian education of youth.

Passing on from the fundamental considerations, let us call attention briefly to the Church's past accomplishments in the field of education, which in the western world for many centuries was entirely entrusted to her supervision. In the first centuries of the Christian era, great stress was laid on the importance of education in the home, the only influence to counteract the effects of the teaching of pagan schools. Gradually there sprang up private schools for Christian youth, taught by Christians. When in the fourth century monasticism developed as a protest against pagan influence and standards of living, it began at once to fill the educational needs of the time. The State schools of the Roman Empire were falling into decay, and although the monastery and episcopal schools were both instituted for the purpose of training the members of religious orders and of the clergy, neither declined from the beginning to admit secular scholars. Parochial schools, too, were created at an early period, and although their original purpose was to foster vocations to the priesthood, the Council of Vaison (529) stipulated that their pupils were not to be denied the right to marry when they reached the proper age should they decide that they were not destined for the clerical state.

However the main burden of lay education in the early Middle Ages was borne by the monasteries, generally divided into internal and external schools, the first for novices, future members of the order, the second for the children of the villagers and nobility. Young girls at the same time were received into convents

for their general education and in many countries open schools were held by the nuns for the use alike of rich and poor. At a very early period we find the monasteries giving in their outschools for the laity instruction in the seven liberal arts, the reading of Latin authors, and music; the monks likewise taught medicine, agriculture, building and decorative arts. These schools were conducted by organized bodies of teachers, who had withdrawn from the world to devote their whole lives, from a higher motive, to literary and educational work. There are many documents to prove that this instruction was given free of charge and poorer students were even maintained at the expense of the monastery or by gifts made to them for this purpose by bishops and princes.

In addition, we find already existing in the eighth century cathedral schools, run by the clergy of the cathedral church under the direct control of the bishop, and "canonicate" schools run by the canons of the local church in towns and cities where there was no cathedral. These were divided into elementary and higher schools and their program and methods greatly resembled those employed in the monasteries. Guild schools, hospital schools and city schools, the last dating from the thirteenth century, were all under ecclesiastical control, encouraged and supported by the Church and hierarchy. The Council of Rome, held in 853, ordained that all bishops should maintain "in every episcopal residence, among the populations subject to them, and in all places where there is such need," masters to instruct in literary studies and the seven liberal arts. Moreover the zeal of ecclesiastical rulers was upheld and greatly assisted by civil authorities. Such powerful princes as Theodoric in Italy, Alfred in England and Charlemagne in the Frankish Kingdom joined their authority to that of bishop and council in procuring adequate instruction for both clergy and laity under the supervision of the Church.

The revival of Greek philosophy after the "Dark Ages" and the development of scholasticism produced distinct advances in educational methods. Under such doctors as Thomas Aquinas and Albertus Magnus what was best in pagan culture and science was united in a consistent whole with the Christian doctrine; by a system based on logical reasoning and accurate norms a synthesis was effected of the highest products of Greek thought and the teachings of Christian theology. The same spirit of inquiry led to

the founding of the great universities. Popes and secular rulers cooperated. Teaching all the known branches of art and science, university education was made available both to ecclesiastical and to lay students. The medieval university was the expression of the Church's educational theories in all their completeness: a harmonious unity in which philosophy and theology walked hand in hand, in which scientific truth and all culture were eagerly pursued for a high end: the perfection of man and the glory of God.

Through certain exaggerations placed by the Renaissance on pagan culture, this unity was weakened, and the individualistic teachings of the Reformation brought about the gradual secularization of learning. Universities, lost to the Church, changed their ideals, systems, and methods. Philosophy was detached from theology, and science was declared sufficient to itself. The positive teachings of Christianity were replaced by new theories of life, and for the last three centuries outside of Catholic institutes the tendency has been to place education on a purely naturalistic basis.

The loss of the universities, the confiscation of monastic property, and the opposition of governments, added immeasurably to the burdens of the Church in the educational field. Nevertheless, she still sought to carry on her work through insistence on a thorough education of the clergy in the seminaries and the establishment and development by her bishops and priests of parochial schools. Following the Reformation, special religious orders both of men and women were founded for the education of youth—among which we might particularly point to the Jesuits and the codification of the *Ratio Studiorum*, an amalgam of the best educational ideas of the period. There arose in almost every country of the world a distinctly Catholic system of education—parish schools, academies and certain universities which either had remained under the control of the Church or were established at a later period by the Holy See.

During the late nineteenth and early twentieth centuries as many governments made serious attempts to eliminate illiteracy, the State began to exercise a more complete control over education than before. Education became compulsory, free, and regimented, and religion was generally eliminated from the curriculum of the schools. In answer to this the Church built up an independ-

ent free school system of astonishing size and efficiency, and especially in English-speaking countries the parochial schools were multiplied.

Today a number of governments recognize the right of the Church to conduct schools; some few include religious instruction in State schools; in still others, and especially those under Communist control, Catholic schools have been hampered, persecuted, and in many cases suppressed. Christian education is a constant preoccupation of the Holy See and a matter that figures prominently in concordats with various nations negotiated by the modern Popes.

Catholic Education in the United States

The organization of Catholic education necessarily differs in detail in various countries in accordance with governmental attitudes and local economic and cultural conditions, but we consider the Catholic schools in the United States as functioning in general in a manner satisfactory to the aspirations of the Church. Above all the freedom of the family to send children to denominational schools is upheld by the law of the United States. Catholics do call attention to the fact that in justice they have the right to compensation for the expense involved in setting up their own schools and in giving education in citizenship; in other words their argument is based on the claim that if secular education is given in parochial schools to the satisfaction of State authorities, the schools should be compensated by the State in the same manner as the public schools. But as this contention is unrecognized, American Catholics have set up at great sacrifice and cost an independent system of parochial schools unsupported by the State.

As schools established and administered by private corporations or individuals, Catholic schools are legally separated from the public school system although they are subject in most places to some degree of regulation by civil authorities. The U. S. Supreme Court has ruled that the First Amendment of the Constitution prohibits the use of public funds to support denominational schools, but denominational schools are not taxed. In recent years the efforts of Catholic authorities have been centered on securing federal or State aid for auxiliary school services, i.e. school buses, health services, the purchase of non-religious textbooks. Although it has been contested by others, the Catholic

position is that in these matters no violation of the Constitution is implied in extending to children in Catholic schools the benefits guaranteed to children in public schools.

It should be added that State authorities in a majority of cases are more cooperative than the Federal government in granting auxiliary school services to non-public school children. It must also be noted that public and non-public school students have shared alike in the benefit of the G.I. Bill. The same equity exists in federal legislation authorizing loans to private as well as public colleges for the purpose of building faculty and student housing.

Catholics are not alone in recognizing the need of moral and religious education of children in schools administered under their supervision. Other religious bodies more or less carry out the same procedure. In this country orthodox Jews and various Christian denominations maintain schools and colleges and, of course, ecclesiastical seminaries.

The position of the Church in establishing and maintaining Catholic schools for the use of Catholics does not imply a condemnation of public schools in so far as they answer the purpose for which these are established. So far as citizenship and patriotism are concerned, Catholic children are instructed in their civic duties in the same way as in public schools.[1] In general the curriculum of Catholic schools includes the same subjects as those taught in the public schools and in addition they teach religion and religious morality.

The history of Catholic education in this country finds hierarchy, clergy, religious orders, and faithful active in this field from the beginning of our history as a nation, and antedating this to colonial times. For a brief time following the American Revolution, Archbishop Carroll entertained the hope that Catholics could unite with their non-Catholic compatriots in building up a school system that would be mutually acceptable from the point of view of religion. It was not long before he realized the futility of this

[1] In the U. S. there has been in existence for some years a Commission on American Citizenship to supervise the teaching of this subject and the educational standards of Catholic schools, particularly in the teaching of social sciences. Founded and directed from the Catholic University of America, cooperating committees have been formed of diocesan superintendents of schools, and supervisors of social sciences in various dioceses. The curriculum, *Guiding Growth in Christian Social Living*, drawn up and published by the commission, is used as a source in many dioceses; in others it forms the basis for local research and teacher training.

hope, and after the first Catholic synod held in 1792 he addressed a pastoral letter to the Catholics of the country, in which he stressed a "pious Catholic education for the young in order to insure their growing up in the faith." At that time he expressed the hope that the graduates of Georgetown would cooperate in the matter of the religious instruction of their fellow Catholics.

As early as 1829 when the American bishops met in Baltimore for the First Provincial Council, they declared: "We judge it absolutely necessary that schools should be established in which the young may be taught the principles of faith and morality, while being instructed in letters." Despite a large number of already existing schools founded by the Spanish, French and English missionaries and settlers who had brought Catholic education as well as the Faith to our land, this decision gave impetus to a development that steadily proceeded until 1884. At that time the Third Plenary Council of Baltimore promulgated the law: "Near every church where there is no parochial school one shall be established within two years after the promulgation of this Council, and shall be perpetually maintained, unless the bishop for serious reasons sees fit to allow delay.

"All parents shall be bound to send their children to a parochial school, unless it is evident that such children obtain a sufficient Christian education at home, or unless they attend some other Catholic school or unless, for sufficient cause approved by the Bishop, with proper cautions and remedies duly applied, they attend another school. It is left to the Ordinary to decide what constitutes a Catholic school."

The Fathers of the Council could never have foreseen the magnitude of the development in parochial schools that was to take place in the following thirty-five years. Yet in 1919 a pastoral letter to the American hierarchy reiterated the necessity in our country of maintaining "a system of education distinct and separate from other systems" and restated: 1) the right of the child to receive education and the correlative duty of providing it; 2) the necessity of the harmonious development of physical, intellectual and moral capacities; 3) that moral training must accord the first place to religion; 4) that moral and religious training is most efficacious when joined with instruction in other kinds of knowledge; and 5) that an education that united intellectual, moral and religious elements is the best training for citizenship.

The letter concluded: "Our Catholic schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens, in conformity with the dictates of conscience."

In no other country over the years has the Church succeeded in establishing such a vast network of Catholic schools. There are at present around 4,700,000 students carrying on their work in the various institutions of the formal school system under the Church's auspices. It is impossible to make a general statement concerning the comparative efficiency of Church and public schools, as conditions vary from place to place, yet the value of Catholic education has been widely recognized and in examinations open to all students the pupils of Catholic schools have attained a notable success.

On one great moral issue the Catholic schools have provided a stirring example for public institutions. Long before the Supreme Court decision of May 1954, Catholic elementary and high schools in many parts of the country where segregation was firmly entrenched, quietly opened their doors to Negroes. Twenty-five Catholic colleges, schools and seminaries had desegregated before 1954 in such places as Mississippi, Louisiana and Washington, D. C.

The largest contribution to Catholic education in the United States has been made by men and women belonging to the religious communities. The first complete report on Catholic education (for the 1951–2 school year), issued in Washington by the Department of Education, National Catholic Welfare Conference, showed the nation's Catholic schools staffed by 123,386 teachers of whom 101,216 belonged to religious orders and congregations. Many of these religious orders have several thousand members in the schools of this country, others have less than a hundred. Lay teachers in Catholic schools constitute at present about 19% of the total number of teachers employed. These laymen and laywomen have a definite place to fill in the scheme of Catholic education: colleges and universities especially have need of teachers with certain types of professional and scientific training. In general they too make great financial sacrifices, salaries rarely attaining the same level as those paid by secular institutions aided by large endowments. Over the last twenty years this condition has improved, a strong movement among Catholic educators having as

its object the securing of adequate salaries for Catholic lay teachers so that professors of exceptional ability may be secured for Catholic colleges. Recent grants by the Ford Foundation for the purpose of increasing faculty salaries in a large number of colleges, secular and denominational, have given notable aid to Catholic institutions of higher learning.

In Catholic elementary and high schools, however, it is largely through the sacrificing life of Catholic men and women, religious and lay persons, that it is possible to maintain the cost of schooling in a parochial school at under one-third of that in a public school. The schools themselves are either free or pay, the tuition fees in the latter being paid to the head of the school. The free schools, by far the greatest in number, are supported from the parish treasury, and even where small tuition fees may be counted upon, it is usually necessary for the parish to provide part of the school expenses. Catholic children are rarely denied entrance into a parochial school for inability to pay tuition and although they are still faced with the necessity of buying books, most frequently some arrangement is made in the case of poor children to bear this expense also.

The Catholic educational system in this country extends from the kindergarten period through graduate studies and into the various activities of adult education. There are also religious instruction classes and vacation schools for children who do not attend Catholic schools, and other types of educational institutions, such as those for the training of the blind, mentally deficient and orphan or dependent children.

In 1956, according to the *Official Catholic Directory*, a total of 9,274 parochial elementary schools had an enrollment of 3,616,464 pupils, while there were 92,565 pupils in 498 private elementary schools. The Catholic elementary schools are organized within each diocese, which formulates its own laws and policies. The bishop, who is in direct control, is officially represented by the diocesan superintendent of schools or a secretary of education. Usually this superintendent or secretary is a priest of the diocese who has special training in educational theory and practice; it is his duty to inspect the schools, confer with the diocesan and community supervisors, direct the program of studies for the diocese, organize its educational resources, control the personnel of the

teaching force and see that it keeps abreast of modern educational thought.

The community supervisors are members of religious teaching orders who study the teaching work done in their respective orders and report on it to their religious superiors. These religious, men and women, are teachers of many years' experience, familiar with the needs of the schools of the locality and with the personal qualifications and fitness of the members of their order. Collaborating with the diocesan superintendent of the schools and the pastors of the parishes in which they carry on their work, they are of great assistance in the reorganization of courses of study, in the selection of textbooks and in personnel adjustments in the various schools under their supervision.

The Catholic elementary schools are usually run by the members of a particular religious order who act both as principal and teachers. They are prepared for their work by teacher education quite as adequate as that given in State colleges for teachers, and it cannot be complained that they do not keep up with the developments of educational theory. The large attendance of religious, both men and women, at summer schools and university extension courses throughout the country bears witness to their professional spirit and anxiety to bring the best educational theory and practice available to the training of children in the Catholic schools.

The parish elementary school is at the very core of the Catholic educational system in the United States, the training of the child's early habits and attitudes being considered essential in forming a Catholic outlook upon life. The Church has thrown the greatest amount of pressure upon bishops and priests in the matter of erecting and enlarging elementary schools.

In recent years the increase in secondary schools has also been particularly notable. From 1920 until 1947, when the survey was made under the auspices of the Department of Education of the National Catholic Welfare Conference, the number of junior and senior high schools had increased 36%—from 1,552 to 2,111 in number; the pupils from 129,848 to 467,039. In 1956 there were 2,383 secondary schools in the United States under Catholic auspices with a student population of 672,299.

The secondary schools are also under the control of the bishop of each diocese, who is officially represented in the same way as in

the elementary schools by a superintendent of schools or a secretary of education. A movement to group the Catholic high school students of various city parishes into central high schools is proving more efficient and economical in many places than the upkeep of a number of smaller high schools functioning separately. In general the private academies and many parish high schools are supported by tuition fees, often supplemented by parish funds set aside for this purpose. The central high schools are supported by the diocese or by the parish to which the student belongs. Most Catholic high schools give a four year course, although the separation of junior and senior high schools as we find it in the East and Middle West corresponds to the same separation we find in the system of the public schools. Their curriculum includes the same subjects as are taught in the corresponding public schools.

There are also in the United States 259,277 men and women in 259 colleges and universities under the Church's control. Although the humanities are stressed in these colleges, many of them offer professional courses in business administration, architecture, engineering, medicine, journalism, library science, social work, education and other areas. Catholic colleges in general conform to the requirements of the regional accrediting agencies and the requirements for admission to the graduate schools are kept on the level of acceptable standards everywhere. Of late years the program of colleges has been under close scrutiny for the purpose of giving greater unity and purpose to undergraduate studies and toward a better integration of secular subjects with religion, philosophy and theology.

As we have noted earlier, it is in the colleges and universities that the lay teacher is particularly in demand, and in 1952 the faculties of these institutions were reported as 59.7% of the total teaching staff. There is every reason to believe that the number has grown since then.

In addition to colleges and universities the Catholic system includes a number of diocesan teachers' colleges and schools for professional and cultural teacher education. There are at present twenty-five such institutions with 6,094 students attending them.

At the summit of the Church's educational efforts in this country are the nation's 83 diocesan seminaries and the 417 seminaries and scholasticates of religious orders. As some details regarding

the training of the clergy will be given at the end of this chapter, nothing further will be said of them here.

The Confraternity of Christian Doctrine

Although it is impossible to obtain exact figures, some estimate there are between 2,500,000 and 3,000,000 Catholic students in public elementary schools; perhaps another 1,000,000 to 1,500,000 in public high schools and some 375,000 Catholic students in secular colleges.

Whatever the reasons for this may be—and it must be admitted that Catholic parochial schools, particularly on the secondary level, are still economically impossible in many areas—the Church does not neglect the religious education of children who attend public schools. Those in elementary grades are instructed in their religion after school, on Saturday or Sunday, or on released time. On the high school level they usually receive instruction on a weekday evening, although many parishes now give instruction on released time granted to high school students by the public schools. Many States permit pupils to leave their schools during school hours to attend religious classes held off the premises, although they are released only at the request of their parents and public school authorities merely provide for their dismissal and do not take part in the program.

This program falls in general under the care of the Confraternity of Christian Doctrine, a worldwide apostolate organized on parochial, diocesan and national lines. In 1905 Pope Pius X decreed the canonical establishment of the Confraternity in every diocese of the Catholic Church, and in 1917 this decree was incorporated into the Code of Canon Law. In the United States the Confraternity cooperates with the parish clergy under the guidance of a committee of bishops, and its national center is a bureau of the National Catholic Welfare Conference in Washington.

In addition to providing for the religious education of public school children, the objectives of the Confraternity of Christian Doctrine are religious instruction in vacation schools, instruction classes and correspondence courses; discussion clubs for adult groups, including students in secular colleges and universities, or for working youth; the religious education of children by parents in the home; the instruction of non-Catholics in the teachings of

the Faith. The work of the Confraternity constitutes a vital program carried on in part by means of national congresses and more frequent regional conferences which discuss new problems, new materials, and new techniques for religious instruction. Since 1939 these conferences have been held by twenty of the twenty-two ecclesiastical provinces of the United States and have been participated in by hierarchy, priests, religious and laity. Eighty-three dioceses have canonically erected the Confraternity in all parishes, and one hundred and twenty-five have appointed a diocesan director for this work.

Summer leadership courses to prepare the laity, teaching sisters and brothers for the work of the Confraternity are held for six weeks each year at the Catholic University of America and affiliated extension colleges in cooperation with the National Center. The Confraternity's publications department has developed many teaching aids adapted to the religious needs of public school children. In recent years the standard Baltimore Catechism (a graded series of four volumes) and the Challoner-Rheims version of the entire New Testament and a number of books of the Old Testament have been revised under the auspices of the Confraternity.

U. S. Educational Organizations and Agencies

Chief of those organizations devoted to the promotion of the principles and interests of Catholic education in this country is the National Catholic Educational Association, founded in 1904 as the result of national meetings of Catholic colleges and seminaries which began in 1897. Including both individuals and institutions as members, it is now a voluntary organization of seven departments devoted to the interests of: major seminaries, minor seminaries, colleges and universities, secondary schools, school superintendents, elementary schools and special education. To these departments have been added two sections: one for vocations and another for the chaplains of Newman Clubs in secular colleges.

The Association holds annual meetings and at each problems are discussed and important papers read; the volumes of its proceedings incorporate material of interest to every Catholic educator. Interesting developments have stemmed from these meetings, as from that of the 1952 convention in Kansas City which gave rise to the Sister Formation Conference. This venture undertaken

by the major orders of teaching nuns in the United States aims at nothing less than a complete revolution in the recruitment and training of religious teachers for Catholic schools. It has the support of the bishops and has won the aid of the Fund for the Advancement of Teaching of the Ford Foundation.

The N.C.E.A. publishes a quarterly bulletin and sends out a newsletter to all members. Its various departments have other publications devoted to their special interests. The Association sponsored the beginnings of the Catholic Commission on International and Cultural Affairs and closely follows the UNESCO program. It also cooperates with the staff of the U. S. Office of Education as well as with other government agencies. Its members take an active part in general educational meetings and programs such as those of the American Council on Education and the Association of American Colleges.

The Department of Education of the National Catholic Welfare Conference, established in 1919, functions in the capacity of an advisory agency in the development of Catholic schools. It possesses no control over them, as the school system is independent in each diocese, but it compiles educational statistics and information for Catholics and the general public; acts as a connecting agency between Catholic educational activities and governmental organizations; promotes Catholic school participation in national and international affairs. It also arranges special programs for the exchange of students and teachers with foreign countries.

There are many other organizations which further the educational work of the Church. It is impossible to go into them here, but mention should be made of such organizations as the national educational associations of the Jesuits, the Benedictines and the Franciscans, also of the Catholic Library Association which has done so much to forward the reading programs in schools on all levels. Reference should also be made to the Liturgical Conference which sponsors the important Liturgical Week held annually under Benedictine auspices at Collegeville, Minnesota, to further an important phase of Catholic education in the United States.

Seminaries

The Church has always concerned itself deeply with the moral and intellectual formation of its clergy, but the method of this formation has differed at various periods and in various parts of

the world. It is safe to say, however, that since the Council of Trent the seminary has been the normal means for the education of the clergy. So far as the secular clergy are concerned, it is a canon of the present code that every bishop should erect a seminary or college, in accordance with the means and requirements of his diocese, where a certain number of young men are to be educated for the clerical state. If he is not able to go to this expense he must send his students to an outside seminary, unless there is an interdiocesan or provincial seminary erected by the Holy See. If the bishop has no proper means or revenue for the maintenance of a seminary and its students, he can order pastors and rectors of churches to take up at stated times a collection for the purpose; he can impose a seminary tax; or if these two courses are not sufficient, he can annex some simple benefices to the seminary.

The bishop has the principal authority not only in the erection but in the government of his seminary. He must follow closely its administration and progress, reporting at regular intervals to the Sacred Congregation of Seminaries and Universities;[2] he must visit the seminary frequently, watch over the manner in which secular and ecclesiastical sciences are taught, and obtain personal knowledge of the vocation and character and standing in studies of the pupils, especially at the time of ordination.

At the head of every seminary there must be a rector for the government of the house, professors, an *economus* (distinct from the rector) to administer the temporal goods, two ordinary confessors and a spiritual director. All owe obedience to the rector in the exercise of his functions and the latter should watch that the professors properly attend to the duties of their office. Moreover, the canon code recommends that all these offices be held by men outstanding both for knowledge of doctrine and for virtue and prudence of character.

The bishop is likewise aided in the administration of seminaries by two commissions, one for discipline, the other for the temporal arrangements, each composed of two priests chosen by the bishop with the advice of the chapter or of the diocesan consultors. The members of these commissions are nominated for six

[2] This Congregation has jurisdiction over all seminaries except religious houses of study, in territories not subject to the Congregation for the Propagation of the Faith or to the Congregation of the Oriental Church.

years and may be reappointed. Their role is only consultative but their advice must be requested in all important matters. By an exception to this rule, Benedict XV permitted the Sulpician Society to administer seminaries, under certain conditions, without the aid of these commissions.

The bishop may receive into the seminary only those applicants whose good character and intentions admit the belief that they will persevere and succeed in the sacred ministry. Should the student come from another seminary or a religious house, the bishop should obtain information regarding him from his former superiors and the reasons for his dismissal or transfer.

Students of the lower grades of the seminary should be instructed first in religion; then a thorough study of Latin and of their own language and instructions in other subjects corresponding to the general culture of their respective countries. In the higher seminary the course of philosophy, together with allied subjects, must last two years; the regular theological course requires five. The students must receive instruction in dogmatic and moral theology, in Sacred Scripture, Church history, canon law, liturgy, sacred eloquence and ecclesiastical chant. To these courses are added lectures on pastoral theology, with practical instructions on how to teach catechism to children and adults, to hear confessions, visit the sick and assist the dying.

Canon law also enters into details concerning the interior piety and moral formation of the seminary students. It indicates the minimum of pious exercises and prayer: every day the student must take part in common morning and night prayers, and in meditation and assistance at Mass; there is confession once a week, and the frequent reception of Holy Communion; and on Sundays and holydays, assistance at solemn Mass and Vespers; finally they are required to participate in the other sacred ceremonies of the Church, especially in the diocesan cathedral, if, in the opinion of the bishop, discipline and studies do not suffer thereby.

The regular clergy, or priests in religious orders and congregations, secular institutes, and societies of common life are usually trained in the seminaries or houses of study of their orders or congregations. Comprising about half of the Catholic clergy of the world the general system of training of these clergy was also imposed by the Council of Trent in 1562, and like the training of secular priests affected by subsequent papal ordinances and de-

crees and especially the Code of Canon Law of 1917. In 1945 a special group or commission under the supervision of the Sacred Congregation of Seminaries and Universities was appointed to deal with questions relative to the training of religious priests. This commission's recommendations were embodied in a comprehensive program and on May 31, 1956, Pope Pius XII, in his apostolic constitution *Sedes Sapientiae* and the general statutes appended to it, passed important laws regarding the training of candidates for the priesthood in religious institutes, unifying the requirements of their formation and stressing the attention to be given their intellectual and pastoral education.

The Roman colleges are, generally speaking, those seminaries where young men of the same nationality or of the same religious order reside during the period of preparation for the priesthood. The student body is usually made up of the most promising young aspirants to holy orders and are sent by their bishops or superiors to study under the exceptional conditions that can be found in Rome alone. As they serve in a certain measure to keep up in the various countries of the world that spirit of loyal attachment to the Holy See which is the basis of unity, the Sovereign Pontiffs have at all times encouraged the founding of these colleges, and the Propaganda has maintained the Urban College where students of every nation are received until such time as they are numerous enough and conditions are ripe to found a separate national institution.

The Roman colleges are, then, halls of residence where students follow the same regime as in a seminary at home—exercises of piety, study in private and review of subjects treated in class. Some of the colleges have special courses of instruction, especially in languages and liturgical music, but as a rule the students from all the national groups follow regular courses in philosophy and theology given at the central institution of the Propaganda, and the Gregorian University, the Roman Seminary and the Angelicum.

Many nations, of course, have their colleges at Rome,[3] while nearby all parts of the world which are unrepresented by national colleges have students at the Propaganda. So is the universal mission of Christianity at once symbolized and actualized. At Rome, as in all the countries from which the students come, and in all

[3] See Ch. 1, p. 16.

branches of the education given by or under the influence of the Church, that education, while neglecting no subjects or methods by means of which intelligence is developed, knowledge acquired, and character formed, places one subject supremely above all others, namely, the subject of the life and the lessons of that Teacher, Jesus Christ, who alone could say, "I am the Way, the Truth, and the Life."

19 THE LITURGY

THE LITURGY is the visible, concrete means of binding all members of the Church together, not only in so far as it rules their conduct in all forms of official worship of God—which is one of the chief duties of the Church as a whole and of each member of the Church individually—but because it also tends to unify and direct the actions of Catholics in all the highly diversified fields of daily life in which they are engaged. The liturgy is essentially the Church *in action;* the Church performing its function of service, the service of God. Therefore, all the members of the Church, both the official servants of the Church and the laity when participating in the liturgy, are accomplishing that act which is the foundation for all the other acts of Catholics.

The word itself "liturgy" is derived from a Greek compound originally meaning a public duty—a service of the State undertaken by a citizen. It gradually began more specifically to mean the public service of the Temple, and at last the religious sense predominated, and was applied especially to the function of the priests, the ritual service of the Temple. The Old Testament, in the Greek translation, used the word in this sense. In the New Testament this meaning became definitely established. In the Christian churches of the East, however, the word "liturgy" is restricted to the chief official service of the Church—the sacrifice of the Holy Eucharist, which the Western Church calls the Mass. But the Western Church—with which we are concerned in all but one chapter of this book—uses "liturgy" to denote all the

rites, official services, ceremonies, prayers and forms of the sacraments of the Church as distinguished from private devotions. There are even many ceremonies, devotional exercises, and set prayers offered by the Church or conducted by her official ministers which are not considered liturgical. The rosary, for example, even when recited in a Church and led by a priest, is not liturgical. Neither is benediction of the Blessed Sacrament nor novenas recited in a church.

Although mental and private prayer is held in high esteem by Catholics, and is encouraged by the hierarchy, the fundamental concept of the Church calls for exterior as well as interior expression, public as well as private prayer, under the guidance of its appointed heads. The liturgy, to repeat, is the official and public worship that the Church renders to God. Thus, in order that, in the words of St. Benedict, "God may be adored in all things" she had drawn up rules for every detail of public worship—specifications of time and place, the books to be used, the formulas of prayers, the sacred chant. And because the ceremonies of the Church are performed in public in the midst of the faithful and in the name of all and for all (because the Communion of Saints is an article of the Catholic creed), it follows that the organization and accomplishment of these rites are not of interest to priests alone. They intimately concern the laity as well.

Therefore, the modern Liturgical Movement, to which we will later refer, far from being a mere esthetic revival or an awakening of historical interest in ecclesiastical rites, ceremonies and art (deeply as art and historical studies are concerned in it), is the reaffirmation of the dogmatic truth, instinctive in every true Catholic no matter what his esthetic and scholarly training or background may be, that public worship is the primary and indispensable source of the true Christian spirit. Hence active participation in public worship, in particular in the sacrifice of the Mass, is necessary for the life of the Christian soul and for the communication of that Christ-life to the souls of others.

The Church traces the origins of the liturgy back to Jesus Christ Himself. It was Christ who instituted the Mass and the sacraments, who laid down their first rules and charged the Church with their completion and adaptation to time and circumstance. Like the dogma revealed by Christ, the liturgy based upon

that dogma is old but ever new, each century adding contributions which are but outgrowths of the original doctrine. The feasts and devotions of the Sacred Heart and of St. Joseph are, for instance, comparatively recent—the incorporation of these feasts into the liturgical cycle are proof that the Church, far from combating modern devotions, strives only to regulate them and give them their due place in relationship to the official worship.

The importance of the liturgy as a study is to ecclesiastics second only to dogmatic and moral theology. To the lay person, after learning the essential truths of his religion and the rules of Christian life, there is nothing more essential than an understanding of the rites and formulas used by the Church in the Mass, the administration of the sacraments and in other forms of public worship.

The Catholic knows that there is nothing in the very least of the ceremonial observances and customs of the Church which is idle or insignificant. Each expresses some high spiritual truth or symbolizes some great principle or shadows forth some sacred mystery. They are filled also with memories of the history of man in his relations with God. The garments of the clergy, the sacred vessels, many of the ceremonies link those living today with the generations of old—with the pre-Christian centuries, with the Greeks, the Romans, the Jews of the ancient Temple. They recall the catacombs and the first great persecutions, the primal martyrs and saints. The very color of the robes of the priest carries its lesson. So in a hundred direct and a thousand indirect memorials and suggestions, the liturgy binds together the faithful of all ages, of all classes, nations, races, and conditions, not merely as spectators of the varied ceremonies of the Church but as participants in the action of a religion that is supra-national, superracial and universal.

The principal subjects with which the liturgy is concerned, and which it defines and explains are: I) the Eucharistic sacrifice of the Mass, the center of the whole life of the Church; II) the other sacraments; III) the sacramentals; IV) the Divine Office; V) the liturgical year; VI) the liturgical books. As we have seen in an earlier chapter, "The Roman Congregations," the supreme direction and supervision of all these matters is in the hands of the Sacred Congregation of Rites in Rome.

I. *The Mass*

In the Christian language of the Orient the liturgy *means* the Mass. If, in the Western Church, the word has taken on a more general sense, that Church still maintains that the Mass is the greatest act of Christian worship, around which all other ceremonies have been formed and developed. And although the Eucharist is but one of the seven sacraments, there is a close connection between it and several of the others.

The Mass has occupied this position as the central rite in all liturgies since the beginning of Christianity. Although in the various rites of the East and of the West it differs in language, in music, and certain forms, its essential elements are the same: the Epistle, the Gospel, the Offertory, the Preface, the Consecration, the Elevation and the Communion exist in all. Taking as a basis the Roman liturgy, common to some four hundred and eighty million Catholics throughout the world, let us examine some of the details of the great ceremony which Catholics believe to represent, to recall and to apply the sacrifice of Christ upon Calvary.

In memory of those early times when only baptized Christians were permitted to attend the performance of the sacred mysteries —the catechumens or persons under instruction withdrawing after the recital of the opening prayers of the Mass—the ceremony today is divided into two parts known as: 1) the Mass of Catechumens, and 2) the Mass of the Faithful.

The Mass of the Catechumens may be subdivided as follows: 1) Preparatory prayers; 2) Introit, Kyrie and Gloria; 3) Collect; 4) Epistle, Gradual, Tract, Alleluia, Sequence; 5) Gospel, homily and announcements; 6) the Credo.

To prepare the soul with the proper dispositions to approach the greater moments of the Holy Sacrifice, the Church first calls for the recitation of Psalm 42, or the Confiteor, and other introductory prayers for pardon and purification. In the form that it is used today this formula of preparation dates only from the tenth century, but certain of its elements, notably the Confiteor and the prayer *Aufer a nobis* (Take away from us our iniquities), are much older. In Masses for the dead and in Passion time, Psalm 42 is omitted.

The Introit, like the Epistle and Gospel, varies each day and

corresponds to the feasts of the liturgical year. It consists usually of an anthem, the verse of a psalm and the *Gloria Patri*, although some Introits are drawn from other books of the Old and New Testaments and some few are not even from Sacred Scripture. The Kyrie is a short litany of Greek origin, and recalls the times when the faithful, headed by the Pope, went in procession to the station churches in Rome. At high Mass the altar is incensed during the singing of the Introit and the Kyrie. The *Gloria in excelsis* is equally of Greek origin, and in the Occident was at first used only at midnight Mass on Christmas. Gradually extended to Sundays, feasts of martyrs and saints, it is now a part of every Mass except those in Advent and Lent, the penitential seasons.

The Collect (*collecta*, reunion) likewise recalls the primitive custom of repairing to the station churches where the celebrant of the Mass said a prayer which would serve as introduction to the liturgical functions. It is often accompanied by other prayers said, on their feasts, in honor of certain saints.

The Epistle takes its name from the Epistles or letters of the Apostles, although they are sometimes taken from the Acts or, on rare occasions, from some book of the Old Testament. The Gradual, Tract, Alleluia and Sequence are different varieties of chant. The Gradual is a response, the Alleluia an anthem; the Tract and Sequence are chants without repetition or refrain. All are ordinarily taken from the Psalms, with the exception of the Sequences, which are of ecclesiastical composition.

The Gospel is the extract from the New Testament, or the words of God, which in the Catholic Church is given great importance as the text of the day. Great solemnity surrounded in early Rome the reading of the Gospel, and the customs there adopted are still used at solemn high Mass. Whereas the Epistle is always said at the left hand of the altar, the Gospel is said at the right—a vestige of the primitive church construction when there were two pulpits or *ambons* in every church for the reading of the Epistle and Gospel. At solemn high Mass the deacon, preceded by the thurifer and acolytes with lighted candles, goes in procession to the left side of the sanctuary where the book is held for him, and here he chants the Gospel aloud. It is preceded and followed by prayers recited in a low tone, prayers consisting of verses and responses of antique origin. The homily or sermon (originally an explanation of the Gospel) immediately follows the Gospel; in

our churches today it is usually accompanied by announcements of the feasts of the week, parish activities, publications of banns of marriage and other communications from the pastor to the faithful.

The Credo was introduced into the Mass as a protestation of faith in answer to the early heresies. The form now used, that adopted at the Councils of Nicea and Constantinople, dates from the fourth century. A full résumé of the Catholic faith, it spread from Antioch to other places and was adopted by Rome around the year 1000.

In primitive times; as we have said, immediately following the Gospel and homily, the catechumens and penitents were sent away from the place of sacrifice. The preparatory Mass was finished, and up until the fifth century, it was understood that all who remained would partake of Communion. The Mass of the Faithful was now about to begin, a second and entirely new ceremony. It even happened at times that the first part of the Mass was not followed by the Eucharistic sacrifice, and although no such custom has prevailed since the early centuries, traces of this division are still to be found in the liturgy.

The second division of the Mass, its essential part, contains the sacrifice and Eucharistic banquet. It may likewise be grouped into six sub-divisions: 1) Offertory and Lavabo; 2) Preface and Sanctus; 3) Canon; 4) Pater Noster and breaking of the Bread; 5) Agnus Dei, kiss of peace, Communion and Postcommunion; 6) Final prayers and *Ite missa est,* or dismissal. Every Catholic knows that if he misses the Offertory or the Consecration (which occurs in the Canon), or the Communion, he has not assisted at Mass.

Originally, at the Offertory the faithful themselves presented the bread, wine and other gifts to the priest. This is the origin of the collection of money which is made today at this part of the Mass. The faithful not only offer material gifts to God, but they associate themselves with the priest in the prayers offering separately each of the sacred species. At high and pontifical Masses the ceremonial in use today is very close to that of the fifth and sixth centuries. It begins with the Offertory prayer proper to each Mass, consisting of one or two verses of the Psalms or from other sources. Then the deacon, who has earlier placed the corporal on the altar, presents to the celebrant the paten holding the host which the priest offers to God the Father. He then pours the wine into

the chalice; the subdeacon adds the water, and both are given to the priest who offers them in the same manner as the host. After the Offertory at solemn Masses the incensing of the altar is accompanied by a special prayer, while at the ablution of hands the priest recites Psalm 23, the Lavabo. The prayers of the Secret, which follow, correspond to the Collects, one is much like the other in sense, as they all beg God in some form to accept the offerings of the faithful and to grant in return spiritual strength and help.

The Preface and the dialogue preceding it were originally considered a part of the Canon of the Mass, which does not begin today, however, until after the Sanctus. The text of the Preface varies with the liturgical season, there being at present twelve different forms. The Sanctus, as one of the canticles to Christ, was in use among the Christians of the first centuries even before its incorporation into the Mass. It is to be found in all the ancient liturgies, and with slight variations its first part is founded on a text of the prophet Isaias in his famous vision (Is. 6:1–3), whereas its second part, the Benedictus, is drawn from Psalm 117, applied on Palm Sunday to Our Lord as he rode into Jerusalem upon the eve of His Passion. "Hosanna" was a cry of joy and triumph among the Jews, and for use here the word has never been translated into Latin. The Sanctus is always sung at solemn Mass.

The actual Canon of the Roman Mass is composed of a number of prayers closely bound to one another, corresponding to the acts and intention of the sacrifice. The *Te igitur*, or remembrance, begging God the Father to bless the offering, makes mention of the Church spread throughout the world, of the Pope, the bishops and all ministers; and the faithful in union with the Church. The *Communicantes* has further reference to the spiritual society which is the Catholic Church, associating the prayers of the priest and faithful with the merits of the Blessed Virgin, the Apostles, and other saints. The words of the consecration are those used by Our Lord Himself at the Last Supper; and we may consider this part of the Mass as still existing in its apostolic form. The elevation of the host and chalice following their consecration were not customary prior to the twelfth century, but were introduced to emphasize the belief of the Roman Church in the efficacy of the words of consecration. The other prayers of the Canon are the *Unde et memores*, the *Supra quae*, the *Supplices*, the *Memento*

of the dead, the final doxology and the second elevation which is connected with the Our Father.

The presence of the *Pater Noster*, or Lord's Prayer, in the Mass is quite natural when we consider in what honor it was held by the first Christians. It was introduced into the Canon by St. Gregory in the sixth century, which does not mean that he was the first to prescribe its use in the Mass itself. For centuries before it had been used as a preparation for Communion following the breaking, or fraction, of the host. It now precedes that ceremony, which consists in the separation of the consecrated host into three parts, one of which the priest places in the chalice saying: "May this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ, avail us, who receive it, unto life everlasting."

The Agnus Dei was first introduced into the Mass by Pope Sergius in the eighth century. The three prayers following it, and which are considered as a preparation for the Communion, are not of so ancient origin. The following prayers are pleas for peace and mercy; in solemn Masses they are accompanied by the kiss of peace, a symbol of the fraternal charity and union that should reign among Christians.

The priest celebrating the Mass communicates under both forms—bread and wine. In the first centuries the people also received in their hands the consecrated host and drank from the same chalice. The present custom of the faithful of the Latin Church communicating under the form of the host alone was introduced little by little into the West for reasons of convenience and practicality. It is but a question of discipline, since Catholics believe that Christ is equally present under each form.

After the ablution of the chalice, to remove those particles of the host which may have adhered to the sides or to his fingers, the priest recites the Postcommunion, which is in reality a prayer of thanksgiving.

Next the priest turns toward the people and having said, "The Lord be with you," announces the end of the eucharistic action in the words *Ite missa est*, "Go, the Mass is ended." This is the real end of the Mass, but in the course of the centuries the custom arose of reciting the Last Gospel or Gospel of St. John. The Prayers recited after Mass at the foot of the altar are of recent

institution, having been added by Pope Leo XIII. To these have been appended in recent years in certain places the prayer known as "the Divine Praises."

A low or private Mass is one said by one priest in a low voice and without solemnity; the high or chanted Mass is celebrated with far more ceremony, the principal parts being sung and the celebrating priest usually being assisted by a deacon and subdeacon; a Pontifical Mass is said by bishops or other high prelates and is celebrated with even more solemnity. It is therefore in the latter that we find the ancient rites most carefully observed. Wherever possible in every parish a high Mass must be celebrated every Sunday and on holydays. It is the official parochial or liturgical Mass and Catholics are urged and expected to attend it whenever possible.

The ceremonies and actions accompanying the prayers of the Mass are as carefully prescribed as the prayers themselves. They are the subjects of the *rubrics*, so called because in liturgical books these directions are ordinarily printed in red to distinguish them from the text of the prayers which is in black. The gestures and attitudes of the priest are fixed at every place with the most minute care: the signs of the cross, genuflections and inclinations are regulated by precise rules.

The vestments worn by the priest at Mass are likewise carefully prescribed, and they are put on in a given order and with special prayers for each. Neither is their color a matter of indifference. They are white for the feasts of Our Lord, the Blessed Virgin, the angels and of saints who were not martyrs; red for Trinity Sunday, the feasts of the Holy Ghost and martyrs; green on ordinary Sundays following Epiphany and Pentecost; purple during Advent and Lent and the three Sundays immediately preceding Lent, and on ember days and vigils; black in Masses for the dead. Rose-colored vestments are worn on only two days of the year: Laetare Sunday in Lent and Gaudete Sunday in Advent.

Catholics are supposed to follow the Mass attentively, mentally uniting themselves with the priest in all that he says and does. Although pious reading and the recitation of the rosary and other prayers have in the past been permitted for children and unlettered persons who could not be expected to follow the liturgy —and while these customs still exist—they are not usually encouraged by the Church. Catholics are expected to provide them-

selves with a missal or massbook and to follow exactly the ceremonies of the liturgy, uniting themselves consciously with the corporate action of the Church.

Before leaving the subject, it may be well to say a few words concerning the devotions to the Blessed Sacrament outside the Mass (there is no question of Communion, since this act normally takes place during the Mass). In addition to the Holy Sacrifice, the Church carries on a liturgical cult of the Eucharist considered as a sacrament. It is reserved in every Catholic Church where It receives many evidences of public and private devotion. The benediction of the Blessed Sacrament, however, is a non-liturgical ceremony, which made its appearance after the sixteenth century when Mass was no longer said in the afternoon or evening. It was originally united to Vespers or Compline, parts of the Divine Office which also has as its center the Sacrifice of the Mass. Thus we see that the Mass has the undisputed place of honor in the Catholic liturgy; all other ceremonies, even those which have as their center the Eucharist itself, are subordinated to it.

II. *The Sacraments*

Besides the Eucharist, the Catholic Church teaches that there are six other sacraments instituted by Christ for the sanctification of the faithful.

The sacrament of *Baptism* is the first to be received by any Catholic; the ceremonies surrounding it are of the most venerable origin. As the first converts to Christianity, consequently the first to be baptized, were generally adult pagans or Jews, it was necessary to give them instruction in the truths of the new faith. These persons under instructions were known as catechumens. Having had explained to them the Creed, the Our Father, and the Gospels, they were submitted to rites of purification, anointings and exorcisms. Baptism was usually administered on the eve of Easter or of Pentecost, and the main and essential rites consisted of the pouring of water on the head—sometimes on the whole body—in the name of the Three Persons of the Blessed Trinity.

Baptism as actually administered by the Church still retains many of the ancient forms. The pouring of the water on the head is the essential element. In addition the priest breathes upon the person, child or adult, about to receive the sacrament, making upon him the sign of the cross—a vestige of the ancient exorcism. Salt,

the symbol of wisdom, is placed upon the tongue; the renunciation of Satan, his works and pomps (now made by the godfather and godmother in the case of a child) was used by the early Church, also the profession of Catholic faith. The same is true of the anointing with oil and chrism, also the laying on of the white veil, and the use of the burning candle—symbols of purity and ardent faith. Although Baptism is now conferred throughout the entire year, traces of the ancient custom of conferring Baptism at stated times remain to us in the liturgies of Holy Saturday and the Saturday before Pentecost. The Epistles and Gospels throughout Lent are often addressed to catechumens and allude to Baptism.

Due to the fact that in early times Baptism was usually conferred on adults, the sacrament of *Confirmation* followed Baptism very closely, and the two rites were connected. Now that Baptism is conferred upon children as soon after birth as possible, whereas it is considered advisable to await the age of reason to administer Confirmation, the two are no longer so closely connected in the ritual, although many of the prayers of the latter sacrament make reference to the earlier custom. For instance, in conferring Confirmation, the bishop, turning toward the persons to be confirmed, commences a brief invocation of the Holy Spirit and, extending his hands toward the Christians who are mentioned as having just emerged from the baptismal waters, thanks God for having regenerated and pardoned them; then he calls down the Holy Spirit with the plentitude of his gifts. The essential elements of the sacrament of Confirmation are the imposition of the hands, the anointing with holy chrism on the forehead in form of a cross, the prayers and benediction. The sacrament of Baptism is administered by a priest—in danger of death a lay person may baptize—but ordinarily in the Latin Church it is the bishop who confirms, although there are some exceptions.

Penance or confession is, from the liturgical point of view, the simplest of the sacraments. It is essentially of a private nature and takes place secretly between the priest and the penitent. There is no matter analogous to the water, wine, bread or oil used in the other sacraments, no rites similar to ablution or anointing; only a confession of sin made by the penitent and a formula of forgiveness recited by the priest. A place for this purpose is set aside in every church, usually a place of two compartments separated

by a screen in one of which the priest is seated and in the other the penitent kneels. Although Catholics ordinarily go to church at stated times when confessions are heard, for good and sufficient reasons the sacrament of Penance may be administered under no matter what conditions of time and place.

The sacrament of *Extreme Unction* given to dying persons to prepare them for death has as its essential ceremony the anointing of the organs of the five senses with holy oil, accompanied by a special prayer for the forgiveness of sins committed by each. The ritual also provides prayers and devotions for the use of the sick and dying, and in order for the sick person to benefit fully from them while still possessed of strength and intelligence, the faithful are urged not to await the last moment to have recourse to Extreme Unction.

The rites of *Holy Orders,* next to that of Baptism, have preserved the greatest number of their older elements. The order is one: that of the priesthood; but the priesthood includes degrees of hierarchy subdivided as follows: porters, lectors, exorcists, acolytes, subdeacons, deacons, priests. Every ordained priest has first received the four minor orders, but has seldom if ever exercised their functions outside the seminary. The porter in churches today is usually a layman; readers and exorcists are always priests; while the acolyte is the boy or man who serves Mass. The subdeacon, the first in major orders, reads the Epistle at high Mass and carries the chalice and host to the altar; he likewise pours several drops of water into the wine. The deacon reads the Gospel, pours the water into the chalice and touches the sacred vessels containing the Eucharist; he has the power to preach and to give Communion. The priest celebrates the Mass, explains the Holy Scripture that has been read and gives Communion. The bishop, who possesses orders in their fullness, celebrates the Mass pontifically; it is during the Mass that he ordinarily confers the minor and always the major orders, which is the reason that we find all the ordination ceremonies in the book called the Pontifical.

Theologians do not agree on the question of whether or not the minor orders are a sacrament. They may be so considered in so far as they are a necessary step to the major orders. The rite used in their administration is in broad outline as follows: the archdeacon having called by name each of those who are to be ordained, the bishop indicates to them the duties attached to the

order he is about to confer upon them, and then places in their hands the objects or instruments which they are privileged to use: the porter receives the keys of the church: the lector the Book of Lessons; the exorcist, the book of exorcisms (for which the missal is usually substituted nowadays); the acolyte, the candlestick with the burning candle and the cruet he presents at the altar. Then the bishop blesses them and implores upon them grace worthily to perform their functions.

Concerning the subdiaconate, there is also some hesitation on the part of theologians as to its status as a sacrament, since unlike the diaconate and priesthood, it does not call for the imposition of hands, one of the essential rites of the sacrament of Orders. It is usually given to the candidates on the Saturdays of Ember week, the Saturday before Passion Sunday or on Holy Saturday. It is at this ceremony that the bishop warns those about to be ordained that they are making an irrevocable decision, abandoning their independence to consecrate themselves to the Church, and obliged therefore to guard their celibacy. He invites them, if they accept their obligations, to take a step forward. (This rite is naturally omitted on the ordination of religious as they have already made the same promises at the time of their profession.) The candidates then prostrate themselves, and the litany of the saints is chanted. Then after a long address on the function of the subdiaconate, the bishop presents to each candidate the empty chalice and paten: the archdeacon places in their hands the cruets filled with water and wine. Next the bishop clothes them with the vestments of their rank, and gives to each the book of the Epistles, since it is the duty of the subdeacon to read these at Mass. At the Mass following these ceremonies, one of the newly-ordained subdeacons, immediately putting into effect the duties of his office, reads the Epistle in a loud voice.

Immediately after the Epistle, and usually at the same Mass (because the orders are generally given to seminary classes or groups of young men having reached the same point in their ecclesiastical studies), the ceremonies of the Mass are interrupted for the ordination of the deacons. The candidates kneel before the bishop, and the archdeacon begs the latter to give them the diaconate or the charge of priesthood *onus diaconii*, *onus presbyterii*, and the bishop says, "Are they worthy?"

After receiving this assurance, he proceeds to the ordination

and begins by warning the people assisting at the Mass that he has chosen these clerics to the diaconate, but still desirous of not bestowing the dignity on the undeserving, he invites those present to declare to him at once any existing impediment of which they may be aware. The bishop then makes a detailed explanation of the duties of the diaconate, and the litany of the saints is chanted. Proceeding, the bishop gives two benedictions to the candidates and chants a long prayer in the manner of a Preface, imploring upon them the divine graces. Then comes the rite regarded by the Church as essential to ordination: the prelate extends the right hand over each, saying, "Receive the Holy Ghost" etc. and holding his hand aloft, resumes the chanting of the interrupted Preface, praying for the descent of the Holy Ghost on the deacons. The deacon is then vested by the bishop with stole and tunic (dalmatic) and the book of the Gospels is placed in his hand.

In the ordination of a priest the necessary rites are the imposition of hands upon the head of the person to be ordained, first by the ordaining bishop and then by all the priests present; the vesting with the sacerdotal garments (the stole crossed on the breast and the chasuble), the anointing of the hands with the oil of the catechumens. During the last ceremony the *Veni Creator* is sung. The bishop then has the new priest touch the chalice containing wine and water, the paten containing the host, and confers upon him the power to celebrate the Mass. The Mass of ordination then continues, the new priest reading all the prayers at the same time as the bishop, concelebrating with him the remainder of the Holy Sacrifice. At the end of the ceremony several supplementary rites of ordination follow. The new priests recite the Creed, and the bishop, again imposing his hand on each, gives them the power to remit sin. Several monitions and benedictions follow, parts of which go back to early Christian times. Among them is the promise of obedience made by each of the new priests to the bishop, placing his joined hands in those of his superior.

Unlike all the other sacraments (except Baptism, when the subject is in danger of death), the sacrament of *Matrimony* is not administered by a bishop or priest but by the contracting parties themselves. From the liturgical point of view marriage is in a separate category. In the other sacraments the rite is a protocol imposed by the Church on its ministers in the application of the

matter and form of the sacraments; whereas in this the priest only assists, in the name of the Church, at the contract between the wedded pair. Their public exchange of promises, together with the benediction of the priest, fulfills the essential conditions of a sacrament. The attendant ceremonies differ greatly in various parts of the world, local customs and traditions playing a larger part than in the other sacraments. A special Mass for use at weddings is contained in the missal; its outstanding features are two formulas of benediction following the Our Father and another at the end of the Mass. The nuptial benediction is given specially to the wife. All Catholics are urged and expected to be married at a nuptial Mass, but it is not an essential part of the sacrament of Matrimony since certain impediments, for instance the marriage of a Catholic to a non-Catholic (for which a special dispensation is required), make its celebration impossible.

III. *Sacramentals*

In speaking of the celebration of Mass and the administration of the sacraments we have mentioned many objects, gestures and prayers which surround the essential rites instituted by Christ. They are the observances and holy objects employed by the Church in its external cult and are known as sacramentals. Their purpose is to excite devotion and produce salutary effects in the soul. The Church does not claim that they remit sin or produce grace like the sacraments, but they act through the Church's intercession or through the powerful impetrative value of the Church's prayer, as is stated in the Code of Canon Law (canon 1144).

The value of these material objects and gestures consecrated or blessed by the Church is one of the most beautiful and consoling elements of the liturgy, and although they are efficacious only in so far as used with the proper dispositions by the faithful, Catholics nevertheless believe them to possess in themselves a definite spiritual potency. Space does not allow us to describe all the rites and formulas by which the numerous sacramentals are conferred. Let us mention but two:

The holy water, for instance, which is kept in churches and homes and often used in making the sign of the cross, is a sacramental assuring divine protection because of the prayers of the Church which exorcise and bless this element. The water for

this use is blessed on Holy Saturday and on Sundays before high Mass.

The blessed palm procured at Mass on Palm Sunday and often kept in the homes throughout the year, is a sacramental carrying thoughts back to the day on which Christ rode into Jerusalem amid the acclamations of the people. The blessing of this palm begs God, "that the sincere devotion of your people may make them victorious over their enemy and zealous in works of mercy, and thus spiritually complete the ceremony which they outwardly perform this day."

"These small and familiar gestures," said a great Dominican theologian, "these insignificant objects: an aspersion of holy water, a cross traced on the forehead or on the breast, a formula of prayer—all these things, entering into the great spiritual current become efficacious because of our psychological make-up in which the senses play so great a part. It is a tendency of human beings to seek symbols in nature; to speak or act by metaphors; to attach to things used in material life a sense corresponding to the moral order. Place these symbols in the service of religion, do so with sentiments corresponding to the action, in the name of a tradition common to Christians under the shelter of the formal institution of the authority which directs the group—and you have the sacramentals." [1]

IV. *The Divine Office*

The Divine Office is the daily round of official vocal prayer appointed by the Church to be recited in her name by all priests and almost all religious—men and women—who have taken solemn vows; like the rest of the liturgy it has as its center the Mass, the greatest prayer of all. The recitation of the Office is an obligation which the Church has laid upon those mentioned above individually and under pain of sin. Once the duty is bound upon them it must be faithfully performed every day, though in case of illness or serious fatigue, religious superiors have the power to dispense from it. In the monasteries of religious orders bound to the public and choral recitation of the Office, a large part of the day is spent in preparing, studying and meditating on the *Opus Dei* (work of God) as the Office is often called.

In addition to those who are bound to the recitation of the

[1] A. D. Sertillanges, O.P., *Revue des Jeunes*, Dec. 25, 1913, pp. 281–90.

Office by their state in life there are others who have taken this obligation upon themselves. These are members of religious institutes with simple vows who had formerly been bound only to the Little Office of Our Lady [2] but who have, with the revival of interest in liturgy, obtained permission to replace that recitation by the canonical Offices. There are confraternities whose members assemble periodically to recite an Office in common. Last but not least are the growing number of lay people who feel themselves drawn to the use of the Church's own daily prayer.

The Divine Office as given in the breviary consists of an office for the night, Matins and Lauds, and another for the day, Prime, Tierce, Sext, None, Vespers and Compline. These eight canonical hours correspond to the Greco-Roman division of the day into three periods, four watches by day and four by night. The substance of the Office consists of Psalms (the 150 psalms of the Psalter are prayed through in the course of each week), of readings from the Scriptures or the Fathers of the Church, antiphons, hymns, responsories and collects. Among these texts some are variable and depend on the liturgical season or the feast. The order of their recitation is the same for each day of the year with the exception of those recited from Holy Thursday to the Saturday after Easter and those for the Office of the Dead.

V. *The Liturgical Year*

The feasts of the liturgical year are not mere historical commemorations of the events of the life and death of Christ; celebrated in conjunction with the Mass throughout the Church year they have a definite objective value. According to one modern authority on the liturgy: "Just as all the historical events that made up Christ's Redemption found their final consummation in the Sacrifice of Calvary, so does the liturgico-mystical renewal of them throughout the ecclesiastical year become operative again in the order of grace, through Calvary's perpetuation on our altars. We must indeed learn, study, make intellectually our own, their historical significance and moral lessons; but what is more important still is our sharing in the specific graces and merits they have won for us, which become, as it were, present again, are

[2] A short form of the breviary in which are recited psalms, lessons and hymns in honor of the Blessed Virgin.

made to operate again in space and time, by the power of the Church's prayer." [3]

The first, and probably for several centuries the only feast celebrated in the Church was Easter, the anniversary of the passion, death and resurrection of Christ. As a matter of fact in those days every week had its feast—Sunday—which is really a celebration or anniversary of the day on which Christ rose from the dead. Pentecost, or the feast of the descent of the Holy Ghost upon the Apostles fifty days after Easter, was the next feast to be celebrated by the Church. After the fourth century the feasts of Christmas and the Epiphany were added, and from that time onward all the events of the life of Christ were observed on the appropriate days. To the observance of His birth, passion, death and resurrection were added the commemoration of His fast in the desert (Lent), His presentation in the temple, ascension into Heaven. The anniversaries of the death of martyrs were likewise observed, also various feasts of the Blessed Virgin.

Today the liturgical year is divided into seven seasons. *Advent* (a preparation for the coming of Christ) is the time included between the four Sundays prior to Christmas, and varies from twenty-one to twenty-eight days. The missal and breviary contain special texts and chants to prepare Christians for the great feast: the preaching of St. John the Baptist, the prophecies of Isaias referring to the Messiah, the gospels predicting the end of the world, and the coming of Christ, are the principal themes of the liturgy for this period.

The second season, the *Christmas time*, extends from Christmas Day until Septuagesima Sunday (which may fall, according to the date of Easter, any time between January 16 and February 22). During this period consecrated to the Mystery of the Incarnation, other kindred feasts are observed such as the Epiphany or visit of the Magi, and the Presentation in the Temple.

Septuagesima includes the time between Septuagesima Sunday and Ash Wednesday, an interim which serves in a way as a transition between the joyful and sorrowful events of Christ's life. On Septuagesima Sunday the word Alleluia disappears from the liturgy, not to be used again until Holy Saturday.

[3] W. Michael Ducey, O.S.B., "Theological Aspects of the Liturgical Movement" in *The Homiletic and Pastoral Review*, July 1934, p. 1030.

Lent is the richest of the liturgical periods, including as it does commemoration of the mystery of the Redemption by Christ on Calvary. Ash Wednesday, the first day of Lent, begins forty days of fasting and abstinence (with the exception of Sundays) which end on Holy Saturday. Its last two weeks are known as *Passion time*, as they were the days on which the sufferings and death of Christ actually took place.

During *Easter time*, extending from Easter Sunday until the fortieth day thereafter, or Ascension Day, the Church celebrates in its liturgy the glorious events attendant on Christ's Resurrection. All the Lenten penitential observances are suppressed and the triumphant Alleluia is frequently to be heard in the words of the liturgy.

The ten days from the Ascension to Pentecost, passed by the Apostles in their retreat in the Cenacle, are also marked with joyful observances. In the primitive Church, Pentecost itself was specially consecrated to the neophytes who had just received the sacrament of Baptism.

The *time after Pentecost* is the longest period of the liturgical year and comprises from twenty-three to twenty-eight weeks according to the variations of the date of Easter. It begins on Trinity Sunday, the Sunday following Pentecost, and lasts until the first Sunday of Advent. Among the feasts of Christ celebrated during this long period are Corpus Christi (the Thursday after the octave of Pentecost), the Sacred Heart (Friday after the second Sunday after Pentecost), the Exaltation of the Cross (September 14), and the Feast of Christ the King (last Sunday of October).

The liturgical cycle also includes, in addition to the anniversaries of Jesus Christ, feasts of the Blessed Virgin, of the angels and of the saints. There is scarcely a day of the year on which Catholics do not honor one of the servants of God—their names are entered on the calendar which is included in the beginning of every missal or breviary. The *Ordo* (a directory for the use of priests of the dioceses) mentions also local feasts celebrated in the province or region. This sanctoral cycle is called the Proper of the Saints, and with the Proper of the Season it divides up the liturgical year.

The saints are divided by the liturgy into different categories: apostles, martyrs, confessors, pontiffs (or bishops), doctors, ab-

bots, virgins, holy women. The Church also reserves to the dead a special place in the liturgy. The feast of All Souls is observed on November 2, a special Mass for the dead being celebrated at this time as also on days of burial and remembrance. The missal and breviary contain special offices and Masses, and the Ritual devotes a whole chapter to the office and commemoration of the dead. All these ceremonies are expressive of pardon and hope; the bereaved Catholic is never without the consolation of which St. Paul speaks, "that you be not sorrowful, even as others, who have no hope."

It has required years to establish the liturgical cycle as it now exists. Every Pope and every age have added their observances, like the strata of a geological formation; every Christian country has furnished its element: texts, rites, usages, feasts, martyrs, saints. As it now stands, it is a superb monument to the glory of God and expresses the highest aspiration of the Christian: his religious ideal.

VI. *The Liturgical Books*

We have frequently referred to the missal, the breviary and other liturgical books. The approved books which indicate the rites and ceremonies for ordinary use in the Latin Church are the two just mentioned, together with the Ritual, the Martyrology, the Pontifical and the Ceremonial of Bishops. To all of these may be added works such as the Kyriale which contains the notations for liturgical music. Besides, there are other liturgical books approved for churches of the Oriental rite, for churches of Latin rite such as the Mozarabic and Ambrosian, others special to religious orders and congregations. For religious institutes of the Roman rite these last are as a rule the same as those used by the Latin Church in general with certain supplements or Propers, containing mention of what is particular to a certain diocese or religious congregation. But all these are exceptions and are not well known to, nor used by, the great mass of the Catholic laity.

Most Catholics, however, are familiar with the missal, containing the prayers and rites of the Mass. Although in the past abridgements were often made for use by the faithful, at present the exact text of each day's liturgy used by the priest is increasingly followed by those who participate in the Holy Sacrifice. The missal under a very modest appearance contains treasures of doc-

trine, and from the literary point of view great beauties of expression. The Epistles and Gospels give us the most beautiful pages of the New Testament; the collects, secrets, postcommunions are all admirable formulas of prayer; its psalms and hymns include the most venerable and beautiful melodies of all time.

Like the missal, the breviary is of a composite character, containing the Psalter (the 150 psalms of David), the lectionary (extracts from the Old and New Testament), the homilary (collection of sermons and homilies), the responses and antiphons. The Roman Breviary used by priests and most religious is entirely in Latin and those bound to its use must use that tongue. But for others who use the Office, this obligation does not apply. Translations of the whole Office have been made into almost every language for those who wish to recite it in their mother tongue.

The Ritual and Pontifical are less familiar to the laity, being the text and directions for the various ceremonies and benedictions given by the ministers of the Church. It is considered useful, however, for the ordinary Catholic likewise to consult them, to familiarize himself with the ceremonies of Baptism and Confirmation, to follow intelligently the rites of ordination, the dedication of a church, the blessing of a house. Most of these texts now exist in the vernacular as well as in Latin.

The Martyrology is read daily in religious communities and seminaries, usually at the end of the principal meal, and recalls the principal martyrs and saints whose feasts are celebrated in various parts of the world. Through its use, like that of the missal and breviary, Christians all over the world are reminded of the evangelical mysteries and of the lives of the saints.

The Pontifical is the book of functions reserved to bishops. It is divided into three parts, the first containing the ceremonies of ordination (tonsure, minor orders, subdeacons, deacons, priests, bishops), and benedictions for the various states of life (monks, religious, abbots, abbesses, virgins, widows, kings, queens, emperors, princes and soldiers). The second is a collection of blessings for objects (churches, altars, cemeteries, sacred vessels, bells, arms, ships, etc.). The third contains the ceremonies which the bishop must carry out on different days of the year (Ash Wednesday, Holy Thursday, etc.), the measures he must take in certain special circumstances (councils, synods, excommunications, reconciliations, visits of parishes, receptions, pontifical Masses). Finally, a supple-

ment relates to the announcement of movable feasts, the reception of the pallium, and the administration of sacraments in exceptional circumstances.

The Ceremonial of Bishops differs from the Pontifical in that it does not contain directions for the rites themselves, but merely the rules necessary for their observance, especially in cathedral or college chapters. Of the three books composing it, the first instructs the bishop regarding his election, his vestments and functions, rules for provincial councils and diocesan synods; the second gives information regarding the solemn offices of the liturgical year; the last relates to the manner of reception of civil authorities.

The Liturgical Movement

Anything like a complete account of the place occupied by the Liturgical Movement in the contemporary action of the Catholic Church would require a volume in itself. However, we shall endeavor to sketch in briefly the main outlines of a reform that has placed a new emphasis on the role of the faithful in Christian worship with results which are only beginning to be realized.

The liturgy of the Church has been regarded at all times in her history as an essential and contemporary problem, but since the sixteenth century a tendency had existed to minimize the laity's participation in liturgical ceremonies. A reaction, generally called the Liturgical Movement, set in during the nineteenth century, its origins usually ascribed to Dom Prosper Guéranger, restorer of the Abbey of Solesmes and the founder of the French Benedictine congregation famous for its revival of the Gregorian chant. Without minimizing his importance, it may be said that the trend that he so strongly influenced owes much to the work of such eminent scholars in the field as Duchesne, Batiffol, Baumer, Bishop and Probst, who undertook the necessary historical investigations in the great tradition of Leo XIII. Many improvements in the externals of worship were brought about by Dom Guéranger and his followers, but the movement remained for some time somewhat of a specialty among the better educated clergy and laity.

In the early years of this century Pius X effected a complete reorientation of the subject and gave to the liturgical movement the pastoral implication which it had previously lacked. By his

motu proprio of 1903 on sacred music and his decree of 1905 on frequent Communion, the saintly Pontiff restored to the faithful two great means of taking their proper part in the liturgy. At the same time he began a thorough-going reform in still other liturgical matters: the rubrics, the calendar, the missal and the breviary.

Pius X had declared, "The true Christian spirit has its *first and indispensable* source in active participation in the sacred mysteries and the public and solemn prayer of the Church," and the principles which he so strongly affirmed were upheld by each of his successors. In the midst of World War I, Pope Benedict XV urged the organizers of the Liturgical Congress of Montserrat in July 1915, "to spread among the faithful an exact knowledge of the liturgy; to instill in their hearts a taste for the sacred formulas, rites and songs by which, in union with their Common Mother, they render worship to God; to draw them into active participation in the sacred mysteries and ecclesiastical feasts which serve to unite the people to the priest, to bring them back to the Church, to nourish piety, strengthen faith, and perfect their lives."

With the pontificate of Pius XI came the call to Catholic Action and to a greater awareness on the part of the laity of their status in the Church and the benefits of corporate worship. The Benedictine order, of which Dom Guéranger was a member, now interested itself even more actively in the promotion of the liturgical life. Particularly in Belgium at its monasteries of Maredsous, Mont César and St. André, the labors of its most brilliant scholars were centered on the theological explanation of the liturgical apostolate. Its active forces now spread to Germany, and at the Abbeys of Beuron and Maria-Laach such scholars as Dom Herwegan and Dom Casel undertook the scriptural and patristic emphasis that so greatly added to the strength of the movement, while other centers in Germany applied themselves to the adaptation of the liturgy on the pastoral level. In the United States the work was actively pursued by the members of the Benedictine Order and particularly from St. John's Abbey in Collegeville, Minnesota.

During and after World War II, the Catholics of Europe, and especially those of Germany and France found in community worship an increasing answer to their need for strength and help. Interesting innovations were made; the flood of literature grew in magnitude, and more important centers for the spread of litur-

gical knowledge were founded. Two encyclical letters of Pius XII gave guidance and direction for the years ahead. The encyclical *Mysteri Corporis* (1943) stressed the participation of the laity in the Eucharistic sacrifice; *Mediator Dei* (1947), while warning against certain exaggerations in recent liturgical practices, clearly defined the nature of the liturgy and participation in it as not only internal but external. The Dialogue Mass which had been begun in certain places under Pius XI was given clear approval and its regulations entrusted to the local diocesan authorities. In addition the Pope called for an advisory committee to be set up in each diocese to promote the liturgical apostolate.

The reforms in the liturgy carried out in recent years have been numerous and many changes are still in progress. Those that have already been brought about and which most directly affect the laity concern the following matters:

Evening Mass. During World War II the celebration of afternoon and evening Masses by special permission for the benefit of members of the armed forces became more and more frequent. In 1953, Pius XII gave a general permission for the offering of afternoon and evening Masses in those places where their celebration is considered advisable by the local Ordinary for the advantage of employees, workers and others who find it difficult or impossible to attend Mass in the morning.

The Eucharistic Fast. While the apostolic constitution *Christus Dominus* of 1953 did not change the fundamental law of fasting from the previous midnight before Communion, it stated that plain water no longer broke the fast, and made various other exceptions for the sick, for priests and people. These rules were further eased by a motu proprio, *Sacram Communionem,* of March 19, 1957, permitting: 1) a wider celebration of evening Masses; 2) abstinence before Communion of three hours only from solid food or alcoholic beverages and of one hour from non-alcoholic beverages other than water; 3) extension of the same privilege to priests who celebrate Mass or receive Holy Communion at midnight or the first hours of the day; 4) permitting sick persons, even if not confined to bed, to take alcoholic beverages and medicine, both liquid and solid, before Mass and Holy Communion, without limitation of time.

Use of the vernacular. Since the last war the use of the vernacular in the administration of the sacraments (save for the actual

sacramental forms), the imparting of blessings and the conferring of sacramentals has been allowed in certain countries where the bishops have petitioned and obtained permission for the revision of the Ritual. While it was shown at the important Assisi Conference on Pastoral Liturgy held in Assisi in September 1956 that where such permission has been granted excellent results have been obtained, the Church is slow to permit these changes. Above all, Pope Pius XII has expressed grave reasons for maintaining at present in the Latin rite the unconditional obligation of the priest celebrant of the Mass to use the Latin language.

The Breviary. The shortening of the Divine Office by ridding it of complications added in the course of centuries has been a recurring preoccupation of ecclesiastical authorities for some time. Two decrees issued in March and June of 1955 have done much to simplify the rubrics of the Office. The reduction of semi-double feasts to simples, of the additional versicles said at Prime and Compline, and of the number of saints' days forms the crux of these changes. The reforms bring into greater prominence the principal feasts of the liturgical year and tend to lighten the recitation of the Office not only for the priests who must say it daily, but for the increasing number of the laity interested in its use.

The Missal. The changes so far affecting the missal are in themselves slight, but since the missal follows the breviary with regard to the calendar and the Mass celebrated on a particular day, it will be seen that the changes affect more than appears at first sight. That further changes in the missal and breviary are under way is indicated by the fact that publishers of liturgical books are enjoined not to produce until further notice new editions of these books incorporating the changes.

Restoration of the Easter Vigil and other Holy Week Services. So wide was the popular response which met the optional restoration of the Easter Vigil in 1951, that by the decree *Maxima Redemptionie* of November 16, 1955, the whole pattern of the Holy Week services was changed for those who follow the Roman rite. By putting these services back to their original times, the revisers have restored to the most important part of the year's liturgy much of its significance and effectiveness. Thus the institution of the Eucharist, the passion and death of Our Lord and His resurrection on Easter night are celebrated not as mysteries of the past, but at the time of day they happened, and as events of this

year in the life of the Church and of every Christian soul. Without going into detail regarding these beautiful ceremonies, we may say that the faithful take an active part in them—from the procession on Palm Sunday to the singing of the Easter Alleluia. With the year 1956 these ceremonies emerged from their experimental and optional stage and took their place in the worship of the Church as the proper culmination of the whole of Lent and the central celebration of the liturgical year.

Those who were present at the Holy Week ceremonies in recent years have been left in no doubt of the great benefits conferred on the faithful by the reforms in the Holy Week liturgy, benefits which will become more apparent in future years when the faithful are more fully instructed in the new order and a new generation becomes familiar with it from childhood. These changes, in conjunction with other reforms previously mentioned, and still others which appear to be on the way, are the fruit of the Liturgical Movement.

Due to it also are many notable changes in Church music, architecture and art, all of high interest and mounting importance as a subject of study by the laity. These subjects are most profitably discussed by experts and in a technical manner, although the effects of their studies flow forth in an ever-increasing stream resulting in the greater beauty of the churches and of the ceremonies of the church, and deeply influencing the religious life of the masses. Most countries today have well-organized associations for the study and promotion of the knowledge of the liturgy and of the arts that minister to the Church.

20 CATHOLIC ACTION

ONE OF THE MOST NOTABLE enterprises of the Catholic Church in modern times is the spread of Catholic Action, defined by Pope Pius XI in terms of the more intimate participation of the laity in that apostolic work of the Church for which the bishops are, of course, primarily responsible. It is the lay elements of the Church that are thus enlisted as an effective factor in this tremendous movement. It is the operative factor in the sense that the whole movement depends for its vitality upon the laity's power of clearly understanding the precise place that they occupy in the life of the Church, and then of proceeding efficiently and vigorously to carry out the work assigned to them or which they, with ecclesiastical approval, may initiate, each in his sphere of action.

Nowhere has the positive role of the laity been more clearly stated than by Pius XII when, on February 20, 1946, he addressed the newly-made cardinals in these terms:

> The faithful, and more precisely the laity, are stationed in the front ranks of the life of the Church, and through them the Church is the living principle of human society. Consequently, they must have an ever clearer consciousness, not only of belonging to the Church, but of *being the Church*, that is, of being the community of the faithful on earth under the guidance of their common leader, the Pope, and the bishops in communion with him. *They are* the Church, and therefore even from the beginning, the faithful, with the consent of their bishops, have united in associations directed to the most diverse types of human activity. And the Holy See has never ceased to approve and praise them.

The collaboration of lay people in the work of the Church is not new. It has existed in the past according to the needs of the time and historical circumstances—we have only to recall the example of the early Church, when the laity, men and women, were called upon to cooperate in the labors of the apostles and the spreading of the Gospel. The lay promotion of the cause of Christ has since then always been carried on, at certain times vigorously, again more slackly and languidly, corresponding to the waxing and waning of the corporate energy of the Church. We may remember that the original monastic idea was a "lay movement" and that many great reforms were initiated by the laity. St. Benedict, as it is said, was not a priest; St. Francis was a layman when he founded his order; St. Ignatius was not yet a priest when he wrote his book of Spiritual Exercises. Nor can we forget the role of women in this connection when we think of St. Hildegard and St. Catherine of Siena.

It may also be pointed out that in certain epochs it was the laity that defended the articles of faith. Newman quoted several instances to prove that in Arian times there were regions where the true faith was more decisively defended and maintained by the mass of the faithful than by some bishops. "In all times," he wrote, "the laity have been the measure of the Catholic spirit; they saved the Irish Church three centuries ago, and they betrayed the Church in England." [1] The laity have also played a role in the shaping of dogma. Pius IX in his encyclical *Ineffabilis Deus* (1854), promulgating the dogma of the Immaculate Conception, said that the masses of the faithful had contributed greatly to keeping this dogma alive through the centuries. The same fact was stated by Pius XII in his encyclical *Munificentissimus Deus* (1954) proclaiming the doctrine of the Assumption of Mary when he stressed the "unique agreement between the Catholic bishops and the faithful" concerning this article of faith.

The Role of the Laity

It would be inexact, however, to make these assertions without due reference to the Church's hierarchy of authority and action, and to the principle of the uniqueness of her priesthood. The

[1] *Lectures on the Present Position of Catholics in England*, London, 1908, p. 398.

word "laity" is derived from the Greek word *laos*, meaning "the people," and denotes the body of the faithful outside of the ranks of the clergy. The word "faithful" embraces all the members of the Church, clergy and laity, from the Pope down to the humblest lay individual. The laity and the clergy alike are members of the Church considered as a society; but the laity are not called upon to perform the same functions as the clergy. The clergy alone are the depositories and ministers of the sacerdotal authority entrusted to the Church in its three main functions of ecclesiastical government, teaching and worship.

Many great saints, it is true, have been members of the laity and many great and lasting works and movements in the Church have been initiated or led by laymen and laywomen; but these facts in no wise conflict with the principle summarized above. The works or movements of these saints were authorized or approved by clerical authority, no matter how original with the layman or laywoman who conceived them. St. Francis of Assisi, for example, was a layman when he originated his vast movement and when he founded his society. Although there were individual clerics who distrusted, even opposed, his ideas and the methods created by him to execute them, legitimate ecclesiastical authority, to which he was unwaveringly obedient, accepted Francis, approved his work, and commissioned him to proceed with it.

So, too, St. Ignatius, founder of the Jesuits, was a layman when he conceived his special work and began to realize his individual, original ideas. He, too, encountered suspicion and powerful opposition, but legitimate authority accepted, eventually, his main plan, and commissioned him and his companions to carry on and perpetuate the special work within the Church, and for the Church, of the Society of Jesus.

It is true, of course, that St. Ignatius finally became a cleric; but the point we wish to make is that it was as a layman that he began and for a long time continued the preparatory labors of a wholly new and original development of Catholic action. If, however, he had been angered by the opposition he encountered, and had rejected authority, and still persisted in organizing a movement, he might have become the leader of a schism or a heresy; his work under such circumstances would have finally resulted in a cleavage, large or small, in Catholic unity, and not, as really happened, in a strengthening of that unity. Scores of

similar instances of lay movements, some of which retained their lay character, others becoming clerical through the receiving of Holy Orders by their lay leaders, or by the eventual development of clerical control, might be cited from the earliest ages of the Church down to our own times. For example, as we have seen in an earlier chapter, the vast work of the foreign missions is largely dependent for its support upon the Society for the Propagation of the Faith, mainly created by the zeal and vision of a laywoman: Pauline Jaricot. It was a layman, Frederic Ozanam, who formed in Paris in 1833 the Conferences of Charity, or Society of St. Vincent de Paul, devoted to the personal service of the poor through the corporal and spiritual works of mercy, a society which in 1956 counted 250,000 members throughout the world. The International Eucharistic Congress—today one of the most solemn and important forms of the public demonstration of the Catholic Faith—was also largely due to a laywoman's energy.

But no matter how eminent or how numerous may be the members of the laity who attain to the highest personal sanctity, or who initiate great movements of Catholic devotion, or who display the highest talents, even to the degree of genius, in aiding the development of the Church, it is only the approval, the confirmation, and the direction of their efforts on the part of the ruling powers of the Church which legitimatize such efforts.

Nevertheless the laity has a full right to share in the spiritual goods and benefits of the Christian society, which right implies a corresponding obligation on the part of the clergy to share such benefits, or bestow such goods, in as far as the obtaining of benefits and goods depends upon the intervention of the appointed ministers of religion and of the spiritual authority. However, in order that they may duly receive their share of these spiritual goods, the laity must make use of the means of sanctification instituted by Jesus Christ in His Church and placed in the charge of the clergy. In addition, the laity, being properly subject to due ecclesiastical authority, must necessarily obey and respect it; which again implies their right to obtain from the clergy spiritual benefits and the helps that are necessary for salvation. So, for the Catholic, lay as well as clerical, rights and duties are always and invariably correlative.

That duty of the Catholic which is primary and fundamental to all others, is the duty to accept and grow in the Faith. Hence, the

first obligation of the laity is to learn the truths taught by the Church, and then to develop and practice their religion. Being thus obliged to learn and practice their religion, they have the right to turn to the clergy for instruction and direction and service. Furthermore, since a Catholic's moral conduct should be in keeping with his Faith, his duty is to preserve and strengthen his spiritual life by the means established by Christ in His Church: the Divine service, especially the Mass, the sacraments, and other sacred rites, and by supplementary means, such as attendance at nonliturgical, non-obligatory services of prayer and devotion, at missions, and retreats. All this, of course, in addition to purely personal and private prayer.

It may be well to sketch, at this point, the respective roles of the laity and the clergy in the three main fields of Catholic action, that of divine worship, of doctrinal teaching, and of Church government.

It may be said that the expression "the liturgy" covers all the various acts and ceremonies of the Divine service, including the essential act of Catholic worship, the Holy Sacrifice of the Mass. Now, in all liturgical functions, the clergy alone are the ordained and therefore "active" ministers in the full and proper sense. Yet laymen are far from being mere spectators, or passive recipients, of the benefits of the Mass. They really join in offering the sacrifice, through the ministry of the priest, as many of the prayers of the Mass indicate. They reply—or may do so, if they possess the requisite liturgical knowledge, which today is so widely shared by them—to the salutations and invocations of the celebrant, thus taking their part in the solemn prayer; and they especially participate in receiving the Holy Victim by Communion.

In administering the sacraments the same principle rules: the priest is the minister. There are two exceptions, namely that the laity may in certain cases administer Baptism (which cases often occur when children are in danger of death), and in Matrimony the persons contracting marriage are themselves the ministers, although the marriage must receive the blessing of a priest and the approval of the Church. Even with these exceptions, it is the priest who carries out all liturgical functions and yet the liturgy is, by participation, as much the business of the laity as it is that of the clergy.

Turning now to the field of teaching of doctrine, as we have

said above, the body of the faithful is defined as the *Ecclesia discens*, the Church learning, in contrast with the *Ecclesia docens*, the teaching Church. The teaching work is carried on by the Pope, the bishops and those in holy orders commissioned by them. Therefore, the laity cannot preach in church, or undertake to expound or defend the Catholic doctrine officially, although they may be expressly authorized to present the Catholic position, as for example, in the case of the lay members of the various Catholic Evidence societies who, after being trained by ecclesiastical teachers, are encouraged to bear a layman's public witness. There are also certain competent laymen who receive a *missio canonica*, or due ecclesiastical authorization, to teach theology in seminaries and universities; while lay teachers in other schools are also allowed to give religious instruction. The use of the laity in the mission field as catechists reflects an extension of a well-defined privilege, not the exercise of a right of the laity.

Nevertheless, the faithful have an important role to play in safeguarding the deposit of revelation. First of all they bear witness by their personal lives; this testimony is by no means the exclusive task of the hierarchy. Although ordinarily not asked to preach, in his own circle each Catholic has a doctrinal mission to accomplish—in his family, his social circle, among his co-workers. Moreover men who are striving to lead a Christian existence, cannot disregard doctrinal culture. It is important for a Catholic to possess far more than a grammar school acquaintance with the vital question of his faith. How else can he meet problems of the moral order which are encountered in every field of activity—medicine, law, sociology, economics and even the technical sciences? A believer who is well-instructed will have many opportunities to spread his faith in places where the clergy may not enter. By preaching social justice and fraternal charity lay Catholics may help to better, both materially and spiritually, the lot of their fellow men in temporal society; such is the aim of the great Catholic youth, family, worker and intellectual organizations.

In what concerns matters of jurisdiction and administration, canon law explicitly denies competence to lay persons to hold real jurisdiction in the Church. For this reason no official act requiring real, primary ecclesiastical jurisdiction can properly be performed by them; if so attempted, such acts are null and void. Therefore,

a layman cannot be the head of a church or of any Catholic canonical community, nor legislate in spiritual matters, nor act as a judge in essentially ecclesiastical cases.

Neither is it possible for a layman—even when acting as a member of a secular governing authority—to bestow ecclesiastical jurisdiction on clerics under the form of an election conferring the right to an episcopal or other benefice, whatever may sometimes have been the privileges, granted or tolerated, of Catholic kings in connection with the nominations to certain ecclesiastical posts. The laity may, however, and often has, and to some extent still does, enjoy in certain cases rights connected with the selection of ecclesiastics to hold office, provided that these rights do not invade the domain of the primary spiritual jurisdiction. There are governments, for example, that may nominate clerics to bishoprics or other ecclesiastical offices, having obtained that privilege by concordats with the Holy See.

In what concerns the administration of the finances of the Church, which are provided mainly by the laity, it is recognized that equity requires that the laity should participate. Hence, under such names as "trustees," "parish councils," "building councils," and the like, and acting under rules drawn up or approved by the ecclesiastical authority, there are almost universally to be found throughout the Church laymen charged with or cooperating with the clergy in the care of the temporal goods of churches and other ecclesiastical establishments. Even here, however, the laity acts by virtue of a privilege recognized by the authority of the Church, which, of course, could not abandon the control of property essential to the functioning of its sacred mission. And laymen acting in such committees or boards are bound by canon law or episcopal laws and regulations, and must never encroach upon the domain of spiritual authority, reserved by Christ and the very nature of things to the appointed priesthood in the Church. There are sad chapters which record the unhappiness and trouble caused by lay trustees in the early history of the Church in the United States, when such trustees attempted to usurp the ecclesiastical authority in such matters, for example, as the appointment of pastors and the decisions of policy in the spiritual work of the Church.

In addition to lay representation on parish or cathedral boards of the type described above, there are also numerous educational

and charitable institutions, founded, financed, and sometimes directed by, lay people, which are not, strictly speaking, church property, though they may be subject to the control of the ordinary authority, as the bishop of the diocese in which they are situated. The material aspect of these institutions is not the most important thing; they exist primarily to promote moral and spiritual ends, and the laity concerned would not be truly Catholic did they not recognize that in order to attain these ends, they require authoritative guidance and direction from pastoral sources.

In brief in all matters concerned with the functioning of the Church—even when functioning at the highest possible pitch of corporate activity—the laity is always auxiliary to the clergy, and never independent of the appointed pastors. However, this fact brings up the consideration of another point which is vitally important to understand. It is that there is not, nor can there possibly be, anything essentially inferior in the position or powers of the laity as compared with the clergy *in what concerns the main purpose of the Church*, namely, the sanctification of individual souls. As regards the main business of Christian life, namely, salvation, the Church composed of priests and faithful is a community. If post-Reformation theologians and canon law have stressed the Church's hierarchical powers and especially those of the Papacy, the affirmation of her aspect as an institution has never been denied or made to the *exclusion* of her aspect as a community of the faithful in which each member must play his role and assume his responsibilities to the full.

Forms of Lay Action

Throughout the nearly twenty centuries of the history of the Church, the example set by the lay helpers of Christ and His first Apostles have carried on their work of participating in the public mission of the Church, under the direction of its lawful pastors, in almost innumerable ways. Sometimes, in fact mostly, this participation was given in local, particular forms—each church having its more or less well organized groups of lay people acting in the service of that one church.

As early as the third century Christians formed associations for the care of the sick and the burial of the dead; guilds for divine worship and works of charity are known to have existed in the seventh century. Later on pious unions were formed for the

communication of spiritual favors, foundations for Masses and almsgiving. One of the earliest was an association formed at Le Puy in Languedoc, France, in the year 1183, its object being to pray "for the restoration of peace." It is interesting to note that a layman, a carpenter named Pierre Durant, is said to have been its founder. While the medieval guilds were groups of people in the same craft or business usually united for social or economic ends, other guilds were formed for spiritual purposes. With the rise of such great religious orders as the Franciscans and Dominicans in the thirteenth century there were united to them associations or third orders of laymen who sought to lead a more perfect Christian life in association with these orders and under their guidance; other confraternities were established to take part in public worship or for other devotional and charitable activities.

There was a great decline both in the numbers and the effectiveness of these associations during the last period of the middle ages, part of that general decline of ecclesiastical life which prepared the way for the Reformation. With the renewal of Catholic vigor produced by the Counter-Reformation, however, and the growth of the many new religious congregations, the confraternities and sodalities once more sprang up, many of them continuing their corporate existence to this day.

The vast multitude of Catholic lay groups may be classified into three main streams of purpose, or intention, although they cannot be regarded as absolutely distinct from each other, for indeed the unity of Catholic life embraces them all. The first class includes the third orders which have for their main purpose to cultivate, develop, and increase personal and corporate piety and devotion, in a word, sanctity under the guidance of one of the great religious orders. The second class embraces those confraternities for the purpose, among others, of the embellishment of public worship. The third class are pious unions the main purpose of which is to practice works of piety or charity.

We have noted in the chapter on "Religious Orders" the connection between the major religious orders and their tertiary groups. For them the Rule and statutes of that order are adapted to the secular life and some of the regular practices which they assume are fidelity to morning and evening prayer, recitation of the breviary, daily Mass, frequent confession and Communion, even a daily half hour of meditation, but such statutes do not

bind them under pain of sin. A secular third order is a true order, with a noviceship, a profession and a habit and although lay tertiaries do not ordinarily wear the latter they do so on special occasions and may be buried in it.

In the second class of confraternities, the attributes of God or the most profound mysteries of religion are the special center of the devotional life of their members, and of the practical efforts by means of which they seek to spread their influence. Such are the confraternities of the Most Holy Trinity, or of the Holy Ghost, the Most Holy Name of Jesus, and the triple ring of sodalities formed about the Person of the Savior for the veneration of the Most Blessed Sacrament, of the Sacred Heart, and of the Passion. Others, so numerous that one may not attempt their enumeration, exist specially to honor the Blessed Virgin although special mention should be made of the Sodality of Our Lady and the Confraternity of the Holy Rosary; while others again are devoted to the cults of angels and saints recognized as the spiritual patrons of districts, cities, shrines and whole countries. Some of these societies encourage popular movements of demonstrative piety (such as the public processions of the Holy Name Society); others devote themselves to the nocturnal adoration of the Blessed Sacrament; others again devote themselves in a particular manner to the practice of the Way of the Cross.

The third class, pious unions, are devoted to what are termed the spiritual or corporal works of mercy; and many closely resemble groups included in the first class. However to indicate the general character of the third class, mention may be made of the many sodalities for the relief of the souls in purgatory or others that labor through prayer and other religious acts for the conversion of sinners, or the conversion of heretics, or for the reunion of heretical and schismatical Christian churches with the Catholic Church; or for the benefit of the poor, in particular the St. Vincent de Paul Society; or for the promotion of the missions.

Anything like a complete list and description of these secular third orders, confraternities and pious unions would occupy several volumes. They are spread throughout the world in missionary countries as well as in the regularly organized portions of the universal Church, many of them having a history which goes back to the early ages of the Faith, at least by the link of venerable

traditions, while others, again, have sprung up in answer to the most modern developments of social life. Generally speaking, the sodalities or confraternities found in nearly every Catholic parish are federated on a diocesan or even worldwide basis; these are called archsodalities or archconfraternities.

Catholic Action in the World

Another class of lay association works for the promotion of the spiritual, moral or material good of certain specific classes of society and bear witness to Christ in the world. It is here that the layman is able to play his most effective role. In addition to the "Church" role in which he carries on his work at the heart of the Christian community and in organized collaboration with the hierarchy, there is the temporal world, which is his proper sphere. It is here that, according to Cardinal Suhard, "the laity have an irreplaceable part, because they have to take up the responsibilities proper to them." It is not for the priest to engage in secular affairs; it is the business of the laity who are placed by God at the head of a family, a factory or firm, or who are the members of a profession, to direct these institutions to their proper end and to infuse the Christian spirit into them.

That every member of the faithful has an "apostolic vocation," that he must cooperate in the work of the Redemption and in the life of the Mystical Body of which he is a member, is a truth on which the Church has particularly insisted in modern times. Far from being a novelty this form of Catholic Action is but the revival of one of the most ancient teachings of Christianity; it has assumed particular importance in our day because of the present stake of secularized and socialized society. A new world has taken shape based on democratic processes, scientific and industrial developments, and the new strength of the working man. The different community groups of former times have been succeeded by a complex fabric of collective influences and new social structures.

These developments were recognized by Pope Leo XIII seventy years ago when in encyclical after encyclical he pled with the faithful to make their contribution to this new world, and even in his day the answer came by way of the formation of Catholic political parties and a Catholic position taken in labor or Christian Democratic fields. Still Catholic Action in these spheres as we understand it today had not been born. In 1915 Benedict

unified the Italian movement under the name of Catholic Action (a term already used by Pius X) and dissociated it from electoral organization. It was Pius XI who confirmed its character as a lay apostolate in dependence on the hierarchy and promoted various developments: in the parish, through the liturgical revival in which lay participation was stressed, through youth movements, and in the worker's field. The Pope laid down no uniform rules for Catholic Action everywhere; he said that its scope was wide and varied from country to country and at different times in the same country. Nor did he designate it as a secular activity but in its truest sense a religious one.

Pope Pius XII has continued the process of formulating the principles of Catholic Action and promoting its spread. His encyclicals, *Mystici Corporis*, *Mediator Dei* and *Humani Generis* are all concerned with the theme of the role of the faithful in the work of the Church. His legislation concerning participation in the liturgy, evening Mass, the Communion fast, not to speak of the restored Holy Week liturgy, all have this aim in view. To promote an apostolic laity through international congresses a permanent Committee for International Congresses of the Laity has been set up in Rome since 1952.

Catholic Action as it exists today has no political character, although Catholics are urged to participate as individual citizens in the political life of their countries. It is not a substitute for political parties formed by Catholics where these exist (as in Belgium, Holland, Switzerland) nor to take their place where they no longer exist as in Germany or Austria. The impulse behind Catholic Action is the realization of a Christian apostolate within a modern State and in modern society, whether democratic or otherwise. Its basic idea is the Christian formation of all, of every class and age, beginning with the children, so that all may cooperate in the priestly ministry and share in its very mission.

This specialized form of Catholic Action is exercised in different ways in different countries as we have said. In general it is carried on by unions, leagues and movements which act in a given social or professional field, in virtue of a mandate from the hierarchy from which they receive official status and a public character in the Church. Associated in this way, the militants of these groups have as their essential aim to infuse the life of Christ which they have received into their respective spheres. Differing

from the practice of parochial groups, which are directed by the pastor, these specialized associations are directed by lay leaders under the control of the proper ecclesiastical authority. Even with these groups the priest retains an important and indispensable role. He is not director or president but "the spiritual animator, the father, the representative of the hierarchy, charged to watch over the application of doctrine" by the laity under his charge. As we have noted elsewhere [2] it is his role constantly to remind his flock that there are not only people to be redeemed, but redemption to be brought to institutions so that their structures may reflect the justice and charity that Christ proclaimed.

Catholic Action in the United States

To what diverse activities these principles may be applied is well demonstrated by the range of Catholic Action in the United States. Although it is suited to conditions in one country at a particular time and combines a traditional Catholic pattern with a characteristically American pattern of voluntary organization, it illustrates the fields and interests of Catholic Action in other countries of the world. Here, as in every country, Catholic Action is carried out in each diocese under the general direction of its bishop, unless the bishops have met in formal council and decided upon common measures to be pursued. The center and clearing house of the numerous organizations is the National Catholic Welfare Conference in Washington, D. C., described as "a free mutual cooperation between diocese and diocese, through a common central headquarters." Administered by ten archbishops and bishops elected each year at the annual meeting of the hierarchy, the Conference is presided over by an Episcopal Chairman who is head of its Administrative Board. The fields in which it functions may be judged by the titles of the various departments of the NCWC:

Executive Department
Department of Education
Department of Immigration
Department of Lay Organizations
Legal Department
Press Department
Department of Social Action
Department of Youth

[2] See Ch. XIII, "The Parish and the Parish Priest," pp. 197–8.

In addition to these the special episcopal committees of the Conference include:

American Board of Catholic Missions
Committee on the Propagation of the Faith
Committee on the Confraternity of Christian Doctrine
Governing Committee for Catholic Relief Services
Committee on the Shrine of the Immaculate Conception
Bishops' Committee for Polish Relief
Bishops' Committee for the Spanish-Speaking
Welfare and Relief Committee
Bishops' Committee for Montezuma Seminary
Committee on Motion Pictures
Committee on Decent Literature
Pontifical Committee for the North American College in Rome
Committee to Support the Pope's Peace Plan
Committee for Catholic Migrants

Each department of the NCWC has an episcopal chairman responsible to the hierarchy, and the whole organization, in which the sections are closely integrated, is under the supervision of a General Secretary who is at the same time Director of the Executive Department with various administrative bureaus under his charge; these are business, financial and publications offices, the Bureau of Information; also the Office of UN Affairs, and the National Center for the Confraternity of Christian Doctrine.

Of the coordinating work of the Confraternity of Christian Doctrine and of the *Department of Education* of the NCWC we have spoken in an earlier chapter ("Catholic Education"), but in general we may say that it serves the Catholic school system in the United States and promotes educational work, research and the exchange of ideas throughout this field.

The *Department of Immigration* provides a broad technical service in the area of immigration, emigration, deportation, naturalization, citizenship and related matters. To aid aliens who seek to enter or adjust their status in the U. S., it conducts a worldwide correspondence; in exclusion or deportation proceedings it gives them legal aid. For all these purposes the Department of Immigration maintains offices at its headquarters in Washington, and in New York City, Santa Fe, New Mexico and El Paso, Texas. This department handles as many as 50,000 cases a year.

The *Department of Lay Organizations* is "the channel for the interchange of information and service between the NCWC

and the laity in their common work for the Church." It functions through the National Council of Catholic Women with its more than 10,000 parish and inter-parochial affiliates throughout the country and through the National Council of Catholic Men, a voluntary federation of organizations of Catholic men. This department promotes unity and cooperation, under ecclesiastical supervision, between the clergy and laity in matters affecting the general welfare. It participates through Catholic lay representation in national or international movements where moral questions are involved and in general seeks to further the participation of the laity in the Church's apostolate.

In its manifold activities the National Council of Catholic Women places emphasis on leadership training and study problems in a variety of fields affecting family and parent education, social action and international relations. To further this work, the NCCW publishes monthly program suggestions and a quarterly bulletin which reports diocesan council activities and their significant trends. The NCCW has also raised substantial sums in recent years for foreign relief through projects which it has sponsored.

In its main outline the work of the National Council of Catholic Men is to cooperate in furthering the aims of all approved movements in the interests of the Church and of society and to bring about a better appreciation of Catholic principles and ideals in the educational, social and civic life of the country. One of its main activities is in the communications field: the NCCM has sponsored since 1930 the Catholic Hour as well as other radio programs; more recently it has entered the area of television; it maintains an office for the distribution of films in New York City. The NCCM also operates the Narbeth Movement which publicizes Catholic beliefs and practices by means of leaflets and prepared newspaper articles. *Catholic Men*, the monthly news magazine of the NCCM, has a circulation list of over 70,000 affiliated organizations and individuals.

The *Legal Department* watches current legislation and court decisions on matters of social and religious interest, acting as a clearing house of information for Catholic groups and institutions on legislation in Congress or in the State legislatures that affect Christian life and the Church. It was chiefly through the united strength of the Conference that the famous Oregon School Case

was fought and won.[3] In all areas the Legal Department works with the other departments of the Conference in matters affecting their particular field.

The *Press Department* is a fully equipped and expert press service giving to the Catholic press the same facilities which the secular news agencies supply to the general press. From small beginnings over thirty years ago it has grown into an institution of national importance; an average of 60,000 words of news each week are at the disposal of editors, gathered from special correspondents throughout the world. Other special services are maintained, such as features and pictorial material. The entire Catholic newspaper press in the United States and Canada receive this material, and the NCWC News Service, as it is called, has subscribers in fifty-four countries. Translated into Spanish and Portuguese, its releases and features go into all the countries of Latin America. This department participates actively in the Catholic Press Association of the United States which assists newspapers and periodicals among its members to make their publications effective in presenting the truths of human life and of the Catholic Faith and bringing up their technical standards in every way.

The *Social Action Department* is concerned with industrial relations, family and rural life, social welfare and international peace. In large part its functions may be called educational: to make known the social teachings of the Church, especially as embodied in papal encyclicals, and to interpret and apply them, under the guidance of the bishops, to problems existing in the United States. The Social Action Department has sponsored conferences on industrial problems in various parts of the country and annual institutes on industry; national social action conferences have been organized. Educational materials are prepared by the department in this field; the clergy is supplied with a monthly newsletter regarding developments; special seminars are organized on race relations and the problems of special classes of immigrants. Affiliated with this department are the Family Life Bureau, the National Conference on Family Life, Bureau of Health and Hospi-

[3] Settled by a decision of the Supreme Court in 1928, establishing the fundamental principle that the rights and duties of educating the child belonged to the parents and not to the State.

tals, the Catholic Association for International Peace. The services of the department are also at the disposal of pastors and parishioners who may wish to set up parish credit unions, a remarkable development in American parochial life which dates back to 1905.[4] The Credit Union National Association in the United States is at present composed of more than 900 credit unions with over 500,000 members operated by Catholic parishes in the United States with capital assets of over 100 million dollars.

The *Youth Department* coordinates Catholic youth work all over the country through the National Council of Catholic Youth, originated in 1937, to promote diocesan, collegiate and national youth organizations on a voluntary basis and without limitation on episcopal authority in each case. A first section of the National Council of Catholic Youth is composed of diocesan youth groups and a second of groups in universities and colleges; of these the National Federation of Catholic College Students and the National Federation of Newman Clubs have secretariats in the Youth Department of the NCWC. The National Council of Catholic Youth gathers information regarding youth activity and problems; helps Catholic youth groups to cope with problems on a national scale; trains youth leaders in the true methods of Catholic Action; represents Catholic youth-led organizations both in the United States and in foreign countries.

There exist, of course, many youth organizations not mentioned here and too numerous to describe. Such are the Catholic groups of the Boy and Girl Scouts, the Youth Movement of the Catholic Central Verein, the Catholic Youth Organization (CYO) founded in 1930 by Bishop Bernard Sheil of Chicago; junior divisions of the Knights of Columbus and of the Catholic Daughters of America. In universities and colleges, there are, besides the Newman Clubs and National Federation of Catholic College Students mentioned above, such groups as Pax Romana, the Catholic Mission Crusade and various Catholic fraternities and sororities.

The names of the special Episcopal Committees of the NCWC listed earlier are to some extent self-explanatory and space pre-

[4] These credit unions are formed under State and Federal laws to promote thrift among their members and to create a source of credit for useful purposes; they usually serve a group of people bound together by the same residence or association; by occupation as the employees of a company; by membership in a church, or by residence in a small community.

vents going into them here. But special mention should be made of the Catholic Relief Services (formerly War Relief Services) set up in 1943 as an agency of the Bishops' Welfare Emergency and Relief Committee. The Relief Services are well known for the extensive aid brought and sent by them to various countries during and in the aftermath of World War II. Between 1943 and 1955 the War Relief Services handled relief supplies valued at $367,845,000. Some of these supplies are government surplus placed in the hands of the Services' representatives for distribution, but most are provided by voluntary contributions of Catholics in the United States. For this purpose an annual collection of money is taken up each year in the middle of Lent; another, in the form of used clothing, made during the Thanksgiving holidays. These efforts still go on over the world, special aid being required during the last few years for refugees from areas in the Far East which have come under Communist control and for those in Europe fleeing from oppression in "Iron Curtain countries"; the Services have also aided in finding new homes for these refugees.

This aid to foreign countries and their citizens has not been carried on to the neglect of the ever-present problems of missions at home. The American Board of Catholic Missions distributes 40% of the funds of the annual collection for the Society of the Propagation of the Faith in the United States and its dependencies to missions in this country. The Bishops' Committee on the Propagation of the Faith, on the other hand, establishes the work of the Propagation in the dioceses of the United States and organizes the proper means for supporting missions both at home and abroad.

Also functioning through the Welfare Conference are the National Catholic Community Services organized during World War II to perform the functions of the Knights of Columbus Committee on War Activities of twenty years before. As a part of the USO, the NCCS operates clubs near camps of the armed forces and provides social services for servicemen both here and overseas and for defense production workers and their families.

Those numerous organizations mentioned above in connection with the National Catholic Welfare Conference by no means cover the whole of the modern lay apostolate of the Catholic Church in the United States. It is impossible even to name all the groups, but a word should be said of several works among the poor and dispossessed which arose in the depression area of the 1930's and con-

tinue with vigor today. In the forefront of these, giving blood and local color to the Sermon on the Mount, are the "houses of hospitality" and farms set up by the Catholic Worker; also the Friendship Houses in areas where Negroes are living in conditions of economic need and human neglect. In another field of social action a movement, based on the principles of social justice, has led to the formation of parish labor schools, of city and diocesan labor institutes. The Association of Catholic Trade Unions relates the teachings of the encyclicals to the working scene and seeks to organize the unorganized, to obtain more effectiveness for labor affairs, and to prevent Communists from seizing positions of power in the unions.

Still another form of action is that inspired by the Jocist (Young Christian Workers) Movement in Belgium and France which was merely an experiment in the United States before the last War. This is an approach to Christian formation against the background of a total life—religion, work, neighborhood, home and recreation. In recent years young adults have engaged in this apostolate in their own communities making adaptations to suit conditions here. With even greater effectiveness these techniques have been applied to family groups, and the growth of the Christian Family Movement and of the Cana Conferences has been phenomenal.

The Cana Conferences, started in France in 1937 and introduced into the United States in 1943, are a movement which has as its purpose the indoctrination of married couples with the Christian idea of marriage. Cana Conferences have been called "a Christian marital adjustment movement in the restricted sense of their being an attempt to adjust modern couples to the Christian plan of marriage and family life as drawn by God in the natural law and transformed by Christ." The movement concerns itself with the psychological, spiritual and physical union of husband and wife, parent-child relationship, the economics of family life, the duties of married life. More than 100,000 couples now attend the Cana Conferences in this country. About 40,000 engaged couples or single persons attend the pre-Cana Conferences, devoted to the preparation for marriage. Discussions both in the Cana and pre-Cana Conferences are held in small groups.

The Catholic Rural Life Conferences, founded in 1922, now has more than 10,000 members among rural pastors, farmers,

teachers, sociologists, etc. Their purpose is to care for Catholics who live on farms, to keep them on the land and settle more there; in general to work for the religious and material welfare of the rural population. The idea and the success of the NCRLC has spread beyond the borders of the United States and is especially studied and used as a model in Central and Latin America.

Another important development in the apostolate in America are the Catholic Interracial Councils, designed to fill a particular and pressing need. They seek to spread the doctrine of the dignity of the human person and the universality of the Church, and to apply these principles to race relations, to combat race prejudice and to seek justice for all.

Especially adapted to the psychology of women, and vivified in an experience of Christian communal living during their formation, is the work of the Grail, an apostolic movement to prepare young women for religious leadership in their environment and to train others to help as lay apostles in foreign missions. Some 100 American Grail-trained lay mission workers are serving the Church in Asia, Africa, and Latin America today.

The Legion of Mary, founded in Ireland and now spread throughout the world, is also active in many dioceses of the United States. The Legion does not carry on material relief work but devotes itself to the sanctification of its members and the intensification of Catholic life, the reclamation of fallen aways, and the seeking of new converts to Catholicism.

At least a mention must be made of the many Catholic scientific societies, cultural associations and the unprecedented publication and distribution of Catholic books in the United States both by Catholic publishers and general publishing firms, or the success of the various Catholic book clubs. Nor have we referred to the lively spirit of Catholic Action shown by the Catholic press: in 1957 the Catholic Press Directory listed 105 diocesan newspapers and two national newspapers, plus twenty-three newspapers in foreign languages; 336 magazines in English and twenty-five in foreign languages, many of these with wide national circulation.

Lest the idea be given that the American Catholic is exclusively concerned with the outward and collective activities of the apostolate, a word should be said regarding the development of the hidden works of personal sanctification, contemplation, adoration and prayer. These are much harder to discern or to describe, and

it must be admitted that Americans, by temperament an active, zealous and practical people, have been criticized for making the apostolate an end in itself and for overemphasis on the social aspects of Catholicism. To some extent this may be true, but it is not easy to judge; and the reverse of the medal may be shown in the spread of the Retreat Movement, of the liturgical revival, of the increased number of vocations to the contemplative life. At present an effort is being made in Catholic universities and colleges as well as among priests and nuns for a most solid formation in theology and its better application to life as it is lived. In such courses the Church is considered as a whole, as the Mystical Body of Christ, and the principles of Christian living are laid down both in their contemplative and active functioning, as well as the relation between the two. The encyclicals of the Popes over the last seventy years are studied by many groups and individuals, and significant works on the laity's role in the Church by such writers as Guardini, Suhard, de Lubac, Philips, Perrin and Congar are widely read.

It is estimated that 300,000 laymen and 100,000 women make annual retreats in the United States. Daily attendance at Mass and Communion is increasing and everywhere a large part of the congregation may be observed following the Mass by the use of the missal. Also a greater understanding of the sacraments is being fostered by the publication of English versions of the rites of Baptism, Confirmation, Holy Orders and Matrimony. Outside the churches there is a growth of family prayer in the homes, and intensification to devotion to Mary through the Rosary Crusade. So it may be said that there is no undue cause for alarm, although obvious dangers are borne in mind by those concerned with the spiritual welfare of the country as a whole.

The forms of Catholic Action we have described are in many ways particular to or adapted to conditions in the United States, but recently a pioneer and mission country where Catholicism is still a minority religion, but where democratic processes are at work and religious freedom is established by law. Religious customs and attitudes are different in France, Italy, Spain, Hungary and other countries, nor are present-day problems of living the same. In some nations as in Italy and France, Catholics face the

hostility of certain intellectuals or of large sectors of the workir masses that are subject to anticlerical and Communist influenc in others the government is hostile to them and to their Chur and the apostolate must be adapted, under the leadership of tl hierarchy, to different forms. In still other places where the bis ops of the flock are scattered, it is the simple priest and the lait and sometimes the laity alone, who must keep the Faith alive.

But everywhere the basic principle of Catholic Action is tl same. Its primary aim as defined by Pope Pius XI is "the pursuit personal Christian perfection" and as a necessary consequenc again to quote this Pope, "the first step implies a knowledge of ou Faith, a deep personal love of Christ and His Church, and a ze and determination to think and live all phases of our lives as Catl olics." This realization of the personal part of religion is insep rable from the realization of yet another truth stated by the sam Pontiff in a letter addressed to the Cardinal Patriarch of Lisbc in March, 1934: "As every Christian receives the supernatural li which circulates in the veins of the Mystical Body of Christ- that abundant life which Christ Himself said He came to brin on earth—so he must transfuse it into others who either do n possess it, or who possess it too sparsely and more in appearanc than in reality."

What has been given to a soul by God must be shared wit other souls—that is the supreme task of the Church and of tl apostolate of the hierarchy. That apostolate and the laity's in memorial part in it is today being shaped into new forms to me the new and pressing needs of our times, and by the intensific tion of older, traditional forms. There is no innovation, so far the doctrine of the Church is concerned; immutable truth do not change; but there can be continual development of the trutl fuller understanding of the truth, and particularly, the living the truth. Perhaps, then, the best definition of Catholic Action that of Pius X, who called it "the Catholic life lived out."

It is this practical application of its mission which is the wor of the Church today. Every great doctrine of the Faith, and ever detail of its immense organization—outlined in this book—is give its meaning and receives its value in that outpouring of the spiritu life of Christ which is Catholic Action.

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